

**MYTH AND RITUAL: A PSYCHOLOGICAL-RELIGIOUS
RESPONSE TO ANXIETY**

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School of Theology at Claremont**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy**

**by
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This dissertation, written by

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ABSTRACT

MYTH AND RITUAL: A PSYCHOLOGICAL-RELIGIOUS

RESPONSE TO ANXIETY

Jeffrey Jack Larson

The investigation of myth and ritual as psychological-religious responses to anxiety provided a qualitative and quantitative basis for understanding the relationship of myth and ritual to anxiety. Data were collected from 84 adults, 42 men and 42 women within three age brackets: 24-37 years of age, 38-53 years of age, and 54-84 years of age. It was the thesis of this descriptive study that people cope with anxiety by developing myths and rituals. Myths and rituals are composed of themes which can be identified as either sacred or profane. These sacred and profane themes further define identity as being more attachment or autonomy oriented within spiritual and secular realms. Subsequently, the myths and rituals people identify with form the psychological and religious basis of their beliefs and behaviors. This thesis was confirmed overall using content analysis of case studies, correlation analyses, and multivariate analyses. Findings indicated that gender was a significant influence on the identification of spiritual and secular themes, and on the

identification of spiritual and secular themes with sacred and profane, and attachment and autonomy themes. Age differences were apparent in the identification of profane themes. For purposes of empirical explanations, the design of the study was built to develop linear relationships in the direction of anxiety and myth and ritual. It is recommended that further research be conducted to determine where such explanations are appropriate in respect to the circularity of theology and philosophy.

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DEDICATIONS

This work is dedicated to those sacred people who have stood by me through this process.

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CHAPTER 1

INTRODUCTION

People are invested in maintaining personalized beliefs about what life is and should be, which are enacted in so-called right versus wrong patterns of behavior (K. Horney, 1945). These beliefs and behaviors give their lives meaning and provide them with a sense of security. As such, that which people believe about themselves and the world essentially becomes their religion, and the objects of their veneration become the gods governing their ultimate concerns (M. Jordan, 1986).

The reason for these beliefs and behaviors appears to be anxiety (A-M. Rizzuto, 1979; D. W. Winnicott, 1965b). Anxiety is a universal experience which reflects the tension between limitation and responsibility in view of possibility. Beliefs and behaviors form a subjective response to anxiety which characterizes the identity of the individual. These beliefs and behaviors are best understood as psycho-religious responses to anxiety which are best treated from a standpoint that integrates both psychological and theological perspectives.

The concepts of myth and ritual have provided an avenue for bridging psychological and theological views of identity development. Investigation of the myths and rituals that characterize personal identity permits one to focus on the formation and function of particular beliefs and habitualized behaviors. Thus, the identification of particular themes which characterize particular people could be utilized to describe identity development. If this could be done, it could also be possible to identify the formation and existence of myths and rituals as being a synthesis of psychological and religious constructs (hence the term psycho-religious) which people develop as means of taking care of themselves. In this regard, how people take care of themselves is equated with how they cope with anxiety.

Statement of the Problem

The lack of cooperation between the disciplines of psychology and theology in reference to anxiety, myth, and ritual has produced confusion and distrust for the field of pastoral counseling. Furthermore, the diversity in operationalization of these three variables has presented serious problems, with each discipline generating variable lists that suit the research problem and definition at hand. The lack of uniformity has also produced considerable speculation and interest. In particular, the following questions are raised:

1. Can anxiety be defined at once as both a psychological

and religious phenomena?

2. Can the numerous variables used to describe myth and ritual be categorized into fewer dimensions which incorporate both theological and psychological dimensions of humanity?

3. Can a case be made for understanding a significant relationship between anxiety and the formation of myths and rituals?

4. Does the establishment of individual myths and rituals characterize adult identity development?

The term anxiety has long been a focus for the writings of psychologists, theologians, medical doctors, and philosophers. As the theoretical orientations of these writers vary according to their fields of specializations, so, too, has the term taken on different meanings and labels. For example, within the field of psychology, learning theorists term anxiety a conditioned response to a perceived danger (E. Hilgard & G. Bower, 1975; O. Mowrer, 1983) and neo-Freudians view it as a feeling of defenselessness (E. Erikson, 1968; Horney, 1939). Theologians understand it to be a state in which a being is aware of its possible nonbeing (P. Tillich, 1969) and as a precondition to sin (R. Niebuhr, 1949). Medical doctors define anxiety as a physical reaction of the sympathetic nervous system to a perceived threat (D. Redmond, 1979; H. Weiner, 1982). And, some philosophers understand it to be an apprehension of the threat of meaninglessness (S. Kierkegaard, 1980; J-P. Sartre, 1956).

The terms myth and ritual have been the subject of anthropologists and theologians since the turn of the century (E. Durkheim, 1911; S. Hooke, 1935). However they have more recently evolved into a subject for psychologists (J. Hillman, 1975; O. Rank, 1959). Anthropologist Theodore Gaster defines myth as a paradigm that articulates a present, existential situation in terms of its impact, and finds expression in poetry rather than science (1969, p. xxxiv). He describes ritual as activities interdependent upon myth (1961, pp. 24-25). Psychologist Erik Erikson describes rituals as the formalization of minute patterns of daily interplay and myths as symbolic images (1977, pp. 79-89, 168). And, theologian Paul Tillich discusses myth as the power of revelation rather than reason and ritual as the concrete character of myth (1951, pp. 91-92; 1963, pp. 379).

The lack of uniformity in definitions is likewise seen in whether or not disciplines choose to operationalize their epistemologies. Traditionally, clinical psychology has relied upon the assessment of identifiable and repeatable terms as a basis for understanding human nature. In contrast, theology has relied upon the systematic analysis of transcendent experience as a basis for understanding human nature. In sum, a basic problem confronting researchers studying adult identity development is one of definition and the operationalization of identified variables. First, it is difficult to select definitions that are broad enough to

incorporate and integrate the views of the various disciplines, specifically psychology and theology. Second, it is difficult to formulate a paradigm to describe identity development in these terms. Finally, it is difficult to create a diagnostic instrument to test out such a paradigm. Ideally, such an instrument should be precise enough for quantitative research, interpretive enough for qualitative research, and practical enough for clinical use.

Research Objectives

In response to these observations, this study was designed to accomplish three tasks. Tasks were identified primarily to refine terminology and provide a methodology to advance the integration of psychological and theological research in regard to the relationship of myth, ritual, and anxiety. The tasks of this dissertation were:

1. To articulate definitions of anxiety, myth, and ritual that incorporate both psychological and theological understandings of human development. An extensive literature review was conducted in order to account for the breadth of various perspectives and the depth of supporting tenets. This also provided a basis for further research into the integration of psychological and theological understandings of anxiety, myth, and ritual.

2. To identify intrapersonal dimensions that describe human development, specifically adult identity development. The emphasis on adult identity provided a framework for

research into the integration of psychological and theological understandings of anxiety, myth, and ritual. It also provided opportunities for comparative analysis of anxiety, myth, and ritual by gender and by age. It might be expected that the myths and rituals of males and females would differ according to their age; e.g., young adulthood, middle adulthood, late adulthood. This framework provided support for establishing a model describing the relationship of anxiety to the formation of myths and rituals.

3. To develop a methodology for understanding and assessing people's myths and rituals from a psychological and religious perspective. The value of identifying the relationship of myths and rituals to anxiety is enhanced if these variables can be assessed in a practical as well as theoretical context.

Research Questions

In order to achieve the research objectives, nine research questions were examined. The research questions were

1. Do significant personal stories signify personal myths and rituals?

2. Is there a relationship between anxiety originating in family of origin experiences and those themes that characterize one's identity?

3. Can themes present in significant personal stories be identified as religious in nature; i.e., reverence of a system of symbols sacred to the individual's identity?

4. Is there a significant relationship between real themes and projected themes?

5. Is there a significant relationship between sacred or profane themes, attachment or autonomy themes, and spiritual or secular themes?

6. Can gender and age be used to distinguish the relationship between sacred or profane themes, attachment or autonomy themes, and spiritual or secular themes?

7. Can gender and age be used to distinguish themes of male, female, neuter, God, and no one?

8. Is there a significant relationship between theme persons (male, female, neuter, God, and no-one themes) and value themes (sacred or profane themes, attachment or autonomy themes, or spiritual or secular themes)?

9. Can gender and age be used to distinguish the relationship between the identification of theme persons (male, female, neuter, God, and no-one themes) and value themes (sacred or profane themes, attachment or autonomy themes, or spiritual or secular themes)?

Rationale

It seems reasonable to propose that how people perceive reality has much to do with what they already believe about themselves and the world they are a part of. Likewise, it makes sense that how people deal with anxiety reveals how they take care of themselves. However, there are relatively few studies which have linked the formation of personal myths and

rituals to anxiety (D. Bagarozzi & S. Andersen, 1989; J. Campbell, 1959; Erikson, 1977; I. M. Marks, 1987). Of these, Campbell, Bagarozzi and Andersen, and Erikson only mentioned the role of anxiety, and Marks linked anxiety and rituals in the context of personality disorders. Furthermore, although there are a number of anthropological and theological studies which linked myth and ritual to religious values (Campbell, 1959; W. G. Doty, 1986; Durkheim, 1911; M. Eliade, 1959; T. Gaster, 1961, 1969; P. Ricoeur, 1974, 1979; Tillich, 1951, 1960), few psychological studies have made this connection (Erikson, 1977; Hillman, 1972, 1975; C. Jung, 1939, 1964; R. May, 1960, 1977). Those studies which connected anxiety to religion are primarily by theologians and existentialists (Kierkegaard 1944, 1954; R. Niebuhr, 1949; Sartre, 1956, 1957; Tillich, 1951) with the noted exceptions of psychologists Erik Erikson (1977), James Hillman (1972) and Rollo May (1960). Finally, use of these relationships to study adult identity development occurred only with Erikson (1977).

Two problems with the literature are (a) none of these studies focused on the development of myth and ritual as psychological and religious responses to anxiety and (b) apart from Bagarozzi and Andersen, and Mark's recent works, none of these studies employed both qualitative and quantitative research to support their theories. Pertinent information on myth, ritual, anxiety, psychology, religion, and adult development can be extrapolated by examining them as

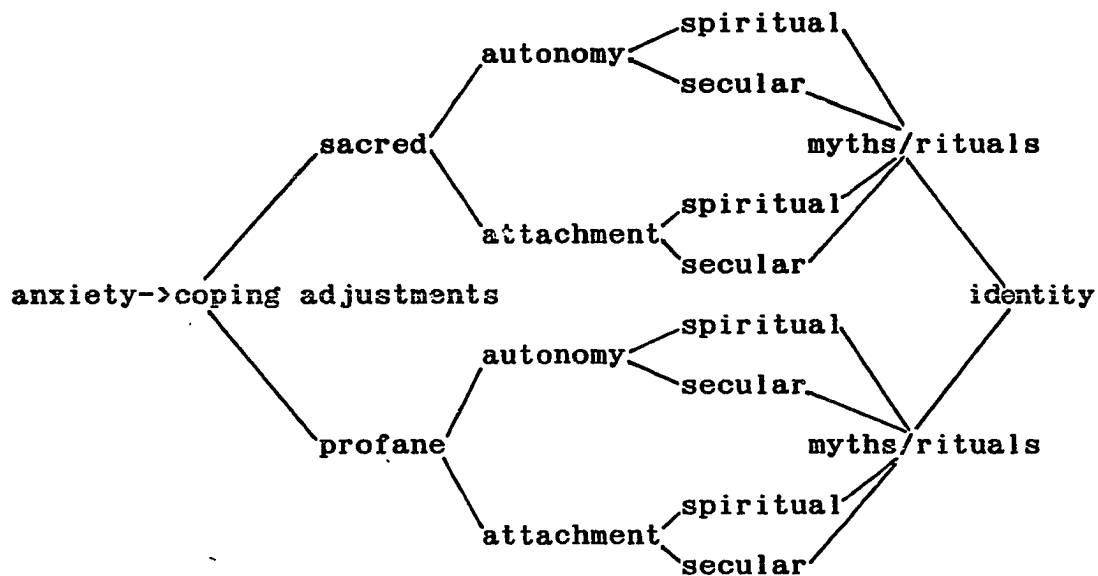
individual parts of a greater relationship, but such extrapolations tend to be confusing and often meaningless. The proposed research questions were designed to investigate these relationships through examining their thematic components.

Thesis

People cope with anxiety by developing myths and rituals. Myths and rituals are composed of themes which can be identified as either sacred or profane. These sacred and profane themes further define identity as being more attachment or autonomy oriented within spiritual and secular realms. Subsequently, the myths and rituals people identify with form the psychological and religious basis of the beliefs and behaviors they depend upon to take care of themselves. See Figure 1 below.

FIGURE 1

Model For Adult Identity Development



Definitions of Terms

The following terms were used within the study.

Anxiety	The diffuse apprehension of a threat to one's essential being experienced in relation to a subjectively perceived other. It is a feeling of insecurity caused by the awareness of a gap between what already is and what may be. Anxiety is often attached to particular fears (<u>Webster's Ninth New Collegiate Dictionary</u> , 1988).
Attachment	An orientation of connectedness of oneself in relationship to others.
Autonomy	An orientation of individuation of oneself in relationship to others.
Closest to	Who one is most intimate with (<u>Webster's</u>).

Coping adjustments	Changes made to deal with, adapt to, and overcome problems and difficulties.
Existential	The meaning of life and existence.
Faith	What a person willfully trusts in and does to ensure his/her authentic or ideal image of self within the reality s/he has conceptualized (J. Fowler, 1981, pp. 14-15; <u>Webster's</u>).
Family	A group of related individuals living under one roof; i.e., a household (<u>Webster's</u>).
Favorite story	A personal myth. A story becomes a personal myth if it evokes a projective identification with an individual (or group) so that what was a random story line becomes <u>my</u> story line, paralleling and symbolizing what is sacred and profane in one's own life.
Fear	The appraisal of a particular threat to oneself experienced in relation to a particular object, idea, or situation. Anxiety underlies experiences of fear.
God	A holy Other whose existential identity transcends one's own; i.e., the supreme being or ultimate reality (<u>Webster's</u>).
Hero or Heroine	A person or character admired and emulated for their qualities and achievements (<u>Webster's</u>), representative of sacred qualities.
Hope	A desire accompanied by the expectation or belief in its fulfillment; someone or something on which hopes are centered (<u>Webster's</u>).
Issue	An unsettled matter (<u>Webster's</u>).
Identity	The distinguishing characteristics that constitute an individual's personality over time (<u>Webster's</u>).
Idol	The conceptualization of an other substituted for God; i.e., a false god lacking numinosity (<u>Webster's</u>).

Image	The conceptualization of an object, idea, or experience.
Myth	A personal belief. It is an organization of symbols into a thematic composition of fact and fantasy, of perception and interpretation. A myth narrates a portion of historical identity regarding the durative meaning an imaged other(s) has for one's own life.
Numinous	That which is spiritual and mysterious; an aura of spiritual presence of a holy Other whose existential identity transcends one's own identity (<u>Webster's</u>).
other	That which is not-me, whether animate or inanimate, real or invented.
Other	A transcendent reality of authoritative, objectless presence which one has not created, cannot control, and is <u>not-me</u> ; i.e., a spiritual presence.
Not-me	That which is other than oneself.
Power	The possession of control, authority, or influence over others. It is the capacity for producing or undergoing an effect (<u>Webster's</u>).
Profane	That which defiles and violates one's idealized or authentic image of oneself.
Psychological	The mental and behavioral characteristics of an individual or a group.
Religious	Reverence for a system of sacred symbols.
Ritual	A recognizable pattern of symbolic behaviors done in relation to an other. It is an event stylized to express personal beliefs and to bring about specific results for particular occasions.
Sacred	That which both constitutes and ensures what is essential to the idealized and/or authentic image of self.

Satisfaction	A state or quality of fulfillment and well-being (<u>Webster's</u>).
Secular	That which is natural and finite; the reasoned realm of existence.
Security	A state or quality of being safe and protected. People feel secure when they are free from fear and anxiety (<u>Webster's</u>).
Sign	A semantically defined image which usually has one meaning and does not participate in the meaning to which it points while pointing to that which it represents.
Spiritual	The supranatural (numinous), infinite, and mysterious realm of existence.
Story	A narrative composition that has a theme.
Symbol	An image pregnant with meaning which participates in the reality to which it points.
Taking care of oneself	Providing for one's needs for security and affirmation in a way that confirms one's essential identity, resulting in a sense of well-being.
Theme	The point of a story; i.e., its subject (story line) or lesson. Themes are composed of signs and symbols and characterize the qualities of a myth.
Theology	The study of religious faith, practice, and experience (<u>Webster's</u>).
Unwritten rule	An oral guideline based on custom (<u>Webster's</u>).
Villain or Villainess	A highly objectionable person or character blamed for a particular evil or difficulty (<u>Webster's</u>), representative of profane qualities.

Purpose

The purposes of this study were to (a) identify variables

employed by researchers and clinicians to describe myth, ritual, and anxiety; (b) identify the salient psychological and theological dimensions of these variables; and (c) apply these dimensions to a further understanding of the psycho-religious dimensions of adult identity development, specifically the adult sample investigated. As a descriptive study, no claims are made to ascribe the sources of differences described to a wider population. However, because the focus of counseling pertains to assessing individual differences rather than the general population, this concession was deemed acceptable.

CHAPTER 2

REVIEW OF LITERATURE ON ANXIETY

The objectives of this chapter were to: (a) identify variables which have been employed to define anxiety as a psychological and religious phenomena; and (b) identify research showing that anxiety is a factor affecting identity development. The rationale for doing this was to provide a foundation for understanding anxiety as a psychological and religious phenomena integral to personality formation.

All human beings capable of belief and behavior experience anxiety. It is essential to the human condition and occupies a position central to most theories of personality and behavior. However, there is little agreement among theoreticians concerning the nature of what anxiety is. It has been described as a behavior, an emotion, a feeling, a biological function, and a state of being, depending upon whether one approaches it from the viewpoint of a psychiatrist, a psychologist, a philosopher, or a theologian, but to mention a few.

In this regard it was presumed that a good definition of anxiety must be broad enough to account for the views of

various theoretical fields. Thereby, the chapter is arranged in three sections. The first section began with an examination of the nature of anxiety from a number of viewpoints before moving on to formulate a definition of anxiety which accounted for its multiple interpretations. In the second section the psychological and religious origins of anxiety in personality development were separately described prior to summarizing anxiety as a psychological and a religious phenomena. In the third section the question of "what anxiety motivates people to do" was answered by specifying the need for coping adjustments.

Theories of Anxiety

Biological Approaches to Anxiety

Viewed biologically, anxiety is a somatic alarm response of the sympathetic nervous system that prepares the body to cope with a perceived danger (Lader, 1982). As such, anxiety is an emotion.

It has been postulated by researchers such as H. Selye (1973) and E. Gellhorn (1965) that the presence of catecholamines (neurotransmitters including dopamine, epinephrine, and norepinephrine) located primarily in the brain serve to stimulate neuroreceptors that in turn create somatic symptoms eliciting emotions, including anxiety (Redmond, 1979, pp. 154-155). Other chemicals, including isoproterenol, yohimbine and piperoxane (adrenic agonists increasing neuronal firings), have also been related to

increased anxiety. However, a thorough examination of the literature reveals no conclusive chemical source of anxiety. The resulting physical symptoms that accompany anxiety are more easily identified. These include any or all of the following:

palpitations, a sense of constriction in the chest, tightness in the throat, difficulty in breathing, epigastric discomfort or pain, vomiting, striated muscle contractions, tremors, changes in body temperature, sweating, dizziness and weakness in the legs, dryness of the mouth, eyeblinks, pupillary dilation, startle responses, tremors, screaming, running in panic, and sudden urination and/or defecation. (Lader, 1982, p. 13)

Understanding how it is that anxiety occurs is a subject of varied research. Studies on the startle response by researchers including Graham (1979), Kubie (1941), and Landis and Hunt (1939) provide one answer. Their works show that people experience a startle because they are unable to integrate a stimulus of such suddenness with what they have previously learned. Prior to knowing why, and prior to experiencing either anxiety or fear, startles are pre-cognitive and pre-emotional nondirectional responses to unexpected stimuli. According to Kubie (1941) and later Graham (1979) this suggests that people experience a gap or interruption in the time it takes for an experience to be emotionally and cognitively processed before making a response. Furthermore, Kubie notes that because the fetus normally experiences no interval between stimulus and response, it cannot experience a startle (1941). Normally, only the born individual experiences a startle, followed by

the secondary experience of anxious emotion. This suggests that the capacity to experience anxiety acts as a neurological bridge between the primality of the startle response and the beginnings of all orienting thought processes.

In addition, Kurt Goldstein's work with brain-injured soldiers postulates that anxiety is the subjective experience of an individual who cannot meet the demands of his/her environment which threaten what s/he holds essential to his/her continued existence; e.g., as a physical and/or mental being (1939, 1951, pp. 104-105). Under such conditions anxiety arouses the body's defenses to protect its vital interests at a pre-conscious level. This indicates that such arousal may occur at an unconscious level and not necessarily involve conscious decision-making (1951, p. 105).

For purposes of definition it is important to note that:

1. Anxiety is a pre-cognitive emotional response of the sympathetic nervous system that prepares the body to cope with a perceived threat.

2. Inherent to anxiety is the capacity to function as a primitive orientation in the gap between stimulus and response.

3. Anxiety occurs when the individual feels inadequate to meet the demands of its environment which threaten that which he/she holds essential to his/her continued existence.

Psychological Approaches to Anxiety:
Learning Theory, Karen Horney, Gestalt Therapy,
and Developmental Theory

Learning Theories of Anxiety

Learning theorists view anxiety as something learned through past conditionings. This occurs either via classical conditioned-response learning or instrumental conditioning.

In classical conditioned-response learning (championed by Ivan Pavlov) the individual learns to pair the experience of an original stimulus (such as being chased by a big fierce dog) which evokes an unconditioned response (running away in fear) in the individual with a neutral stimulus (such as a little gentle dog) which by itself evokes little or no response. After a series of pairings, the neutral stimulus (little dog) alone evokes approximately the same anxious response as the original stimulus (big fierce dog) did. The neutral stimulus is thereafter termed a conditioned stimulus. Thus whenever the individual perceives either the original fierce dog (original stimulus) and/or the neutral (conditioned stimulus) little dog s/he responds to both in the same way with by anxiously running away because at some level of awareness s/he is anticipating that the particular future event of being chased (and possibly being bit) will occur. In this case, because the individual's fear of the big fierce dog generalizes to include the little dog and perhaps a fear of all dogs, this process of conditioned-response learning may

also be referred to as stimulus generalization (Hilgard, 1975, pp. 65-66).

While critics such as Rescorla and Solomon (1967, pp. 151-182) and Terrace (1973, pp. 79, 209-211) argue whether classical and instrumental conditioning are actually separate forms of learning, the theoretical difference is as follows. In classical conditioning the outcome of the stimulus-response situation remains largely unchanged; i.e., the individual remains afraid of dogs. However, in instrumental conditioning the outcome of the stimulus-response situation does change, the individual may no longer be anxious around dogs.

The learning of more adaptive behaviors is characterized by instrumental conditioning. Other things being equal (new neutral stimuli being introduced and paired to the unconditioned stimulus as in classical conditioning), positive or negative reinforcements are provided which promote the voluntary making and shaping of new responses which help the individual adapt and actually change the outcome of the situation. For example if the individual is taught to reframe his/her conception of the situation to see that the big fierce dog was actually not fierce but just being playful, s/he may learn to not run and to pet, play, and even become friends with the dog. Thus instead of feeling anxious about being around dogs s/he looks forward to playing with them. The point here is that whereas the original and/or neutral (conditioned) stimuli do not change, the individual's response

to the dogs changes because at some level of awareness s/he is anticipating a future event: in this case a satisfactory reward of the reduction of anxiety (a negative reward) and/or playing with the dog (a positive reward).

In the description above anxiety is equated with fear. However, some theorists such as Aaron Beck and Gary Emery (1985, p. 9) distinguish between the two terms by stating that fear is a cognitive appraisal of a threatening situation; e.g., fear of the dog. Anxiety differs from fear in that it is an objectless emotional response associated with that fear, the unpleasant feeling that one may not be able to cope with the object of fear. In this regard one may cognitively acknowledge a particular fear, but not feel anxious until that fear is activated and thereby felt as a threat. For example, I may fear deep water but if I live in the desert it is doubtful that I feel anxious about it.

O. Hobart Mowrer in turn, states that a function of anxiety is thereby to motivate people to cope with the perceived threat either by making responses that are integrative (constructive) or adjustive (nonconstructive) to their growth within their socio-cultural environment (1983, pp. 69-70). Those responses which help people cope and adjust within their environment are considered healthy, whereby those which conflict with the values integral to their environment are considered unhealthy precursors to neurosis.

Seen within the framework of the example used earlier,

the individual's learned fear is that of being chased and possibly bit by the large dog. Anxiety is the emotional force underlying that fear which makes anticipating another such experience so unpleasant. However, anxiety also motivates the individual to try to find a solution to the problem. Thus while unpleasant, the anxiety drives the person to cope with his/her fear either by running or by reframing the situation. By this example it is clear that what one learns to fear is largely dependent upon how one cognitively perceives and appraises the rewards and punishments inherent to a particular situation. However, as an emotional response, anxiety underlies the fear and motivates the individual to cope with fears as a circular means of resolving the anxiety and protecting the individual.

For purposes of definition it is important to note that:

1. Anxiety is a learned response.
2. Anxiety is an objectless emotion associated with a fear or fears.
3. Anxiety motivates the individual to cope with fear as a circular means of resolving the anxiety and protecting the individual.

Psychotherapies: Karen Horney

Viewed from the neo-Freudian perspective of Karen Horney, anxiety is a feeling of defenselessness against an overpowering danger (Horney, 1939, p. 60).

Underlying her theory of anxiety, Horney states that all

people share two basic needs: the need for security and the need for affection (1939, pp. 102, 105, 131). These needs begin with infantile instinctual drives which are given form and manifest in relationships as the person responds to cultural demands, childhood experiences, and current problematic situations. However, it is when the person anticipates his/her needs are not being met, that s/he feels threatened.

She distinguishes anxiety from fear by noting that anxiety concerns a subjective threat, whereas fear concerns an objective threat. Specifically, anxiety is "a disproportionate reaction to danger, or even a reaction to imaginary danger" (1937, p. 42). It is a fear of that which is external (e.g., lack of security in relationships) distorted by one's insecurity regarding their own internal limitations and possibilities. It is a "feeling of being isolated and helpless in a world conceived as potentially hostile" (1950, p. 18). In contrast, fear is a "reaction that is proportionate to the danger one has to face" (1937, p. 42); i.e., "the danger is present in reality and the feeling of helplessness is conditioned by reality" (1939, p. 61).

Both are universal emotions, but Horney notes that basic anxiety, not fear, is the source of neurosis; neurosis being "a psychic disturbance brought about by fears and defenses against these fears"...which "deviate from the pattern common to the particular culture" (1939, pp. 28-29). This is not to

imply that basic anxiety is equivalent to neurotic anxiety, but that the latter begins with the former. The unconscious power of one's needs for security and affection can create a block beyond the individual's rational understanding. This drives the individual to compare him/herself to others, creating a gap between the insignificant self s/he experiences, and the forming of an ideal image of what s/he should be, with the real self existing somewhere in between (1945, pp. 96, 110, 114). The presence of this gap is indicated both by the anxiety felt by the individual and the patterns that s/he enacts in relationships to provide for his/her needs of affection, power/mastery, and security. According to Horney, these patterns take one of three forms: moving toward people in compliancy, against people in aggression, or away from people in withdrawal (1945, pp. 42-43). In each case, the pattern reflects a ritualized search for glory whereby the individual compulsively practices the unhealthy means s/he possesses to take care of him/herself.

The intensity of anxiety, and thereby the intensity of the temptation to overcompensate for anxiety, is proportionate to the dangers the individual perceives, but disproportionate with reality. As such, the individual is caught in a vicious circle because s/he knows that her/his needs are not being fully satisfied but is not fully aware (at a conscious level) of how s/he frustrates his/her own needs. However, from the point of the observer, it is when anxiety presses an

individual to try to overcome their anxieties by creating behavior and thought patterns which chronically impair the psychological health of the individual and distort their relationships that they can be regarded as indicative of neurosis.

For purposes of definition it is important to note that:

1. Basic anxiety is a universal phenomenon, it is distinguished from neurotic anxiety in that the latter is a psychic disturbance which deviates from patterns common to the individual's culture.

2. Anxiety is a relational phenomenon, it occurs because the individual feels threatened by a loss of security and/or affection.

3. Anxiety is a disproportionate reaction to the subjective perception of a threat which occurs because the individual un/consciously feels insecure concerning his/her abilities to cope with the objective threat.

4. The anxious person copes by moving toward, away, or against others.

Psychotherapies: Gestalt Therapy

Gestalt therapy views anxiety as a feeling of emotional and physical constriction caused by the conflict between excitement and self-control. It can occur in any situation, neurotic and otherwise. It differs from fear in that fear is experienced with direct reference to an object in the environment which must be either confronted or avoided, while

anxiety is an intra-organismic experience without direct reference to external objects (Perls, F., Hefferline, & Goodman, 1951, pp. 128-129). According to Frederick Perls

Anxiety is the excitement, the elan vital which we carry with us, and which becomes stagnated if we are unsure about the role we have to play....So the formula for anxiety [italics added] is very simple: anxiety is the gap between the "now" and "then." If you are in the now, you can't be anxious, because the excitement flows immediately into ongoing spontaneous activity....If you have your senses ready, if you have your eyes and ears open, like every small child, you find a solution. (1971, pp. 2-3)

Anxiety is thereby both the generator of creativity and the bottleneck constricting change. This reflects a belief held by Gestalt therapists that humanity lives suspended in a basic tension between two poles: the awareness of self as being a uniquely important individual versus an awareness of being fearfully mortal (L. Perls, 1970, p. 128). That tension is anxiety. And what distinguishes the healthy from the unhealthy person is whether his/her anxiety generates creativity for dealing with the real world or is harbored in a false humanism toned with fears.

When anxiety is faced and worked through, it results in the freeing of previously blocked energies and the actualization of one's inherent potentials. But when anxiety is harbored, it results in unfinished business and avoidance. Unfinished business refers to the unexpressed emotions, events, and memories which linger unexpressed in the orgasmic person. Subsequently, avoidance is the means by which one keeps away from taking responsibility for unfinished business

and tries to escape from those feelings that must be felt in order to release him/her into his/her own custody.

The difference between such a distorted self-image and the authenticity of self-actualization is the difference between the desire to become what one believes s/he should be and what s/he is as an inherent potential; between manufacturedness and being; i.e., living through symbols instead of substance. It is a problem of depending upon the environment to provide support and projecting the responsibility for one's own responses onto others instead of owning up to one's own experiences. As such, the blocked person invests his/her energies into creating dependencies that help him/her to avoid experiencing anxiety by manipulating the environment. But, it is these same investments that prevent one from an awareness of what is occurring in the now, thereby preventing him/her from seeing the blockages that impede his/her satisfaction.

For purposes of definition it is important to note that:

1. Anxiety is a constriction caused by the conflict between excitement and self-control.
2. Anxiety is an apprehension existing in the gap between now and then.
3. Anxiety is both the generator of creativity and the blockage to change.

Developmental Approaches: Erik Erikson

Erik Erikson understands anxiety to be a diffuse state of

tension reflecting the ego's inability to resolve conflict between the id and superego.

In the realm of developmental approaches, his approach is one of the most comprehensive. Erikson theorizes that male/female identity development can be traced through eight epigenetic (progressive) stages, each marked by a developmental life crisis (1980, p. 56). Throughout the lifecycle, he designates the word crisis to mean

a necessary turning point, a crucial moment, when development must move one way or another, marshalling resources of growth, recovery, and further differentiation... (1968, p. 336)

Each successive step, then, is a potential crisis because of a radical change in perspective. (1980, pp. 56-57)

These crises are caused by anxiety and fears reflecting the ego's need to arrive at a solution to issues in the face of conflicts between the id and superego (1950, pp. 262-263). This intrapsychic conflict is inseparable from the social demands of the individual's particular surroundings and is experienced in somatic tension (1968, p. 32). As such, regarding the nature of crisis, Erikson distinguishes between fear and anxiety by stating that

Fears are states of apprehension which focus on isolated and recognizable dangers so that they may be judiciously appraised and realistically countered. Anxieties are diffused states of tension (caused by a loss of mutual regulation and a consequent upset in libidinal and aggressive controls) which magnify and even cause the illusion of outer danger, without pointing to any avenue of defense or mastery. The two forms of apprehension obviously often occur together, and we can insist on a strict separation only for the sake of the present argument. (1968, p. 362)

In addition, Erikson notes a third, more basic component, which underlies anxiety and fear (1975, p. 264). Existential dread refers to: (a) an un/conscious awareness of the ego's limits; (b) a perception of the numinous ("the aura of hallowed presence" in a Holy Other) first prompted in the infantile experience of a primal other (1982, pp. 72, 88); and (c) a subsequent insecurity regarding the ultimate meaning of one's life (1964, p. 133).

As such, personality development is motivated by the desire to overcome anxiety, fear, and existential dread and to actualize the self through over-coming the crises experienced through the various stages of the lifecycle (1968, p. 367; 1980, p. 21).

For purposes of definition it is important to note that:

1. Anxiety is a diffuse tension reflecting the ego's inability to resolve id-superego conflicts.
2. Intrapsychic conflicts are inseparable from social demands.
3. Existential dread undergirds experiences of anxiety.
4. Personality development is motivated by the ego's need to resolve conflict between the id and superego.

Existential/Philosophical Approaches:

Soren Kierkegaard and Jean-Paul Sartre

Soren Kierkegaard

Soren Kierkegaard describes anxiety as the apprehension over the threat of meaninglessness which occurs in the gap

between essence and existence.

That humanity denies its inability to understand life prior to its being lived is the subject of existentialism (F. Sontag, 1979, p. 40). At the heart of this denial is the gap, perhaps better stated the tension, between the actuality of what human existence is, and what the essence of one's possibilities may be (1980, p. 9). This tension is what Kierkegaard defines as Angst; translated either as anxiety or dread. It is the freedom of the individual to anticipate the possibility of "what if," a disquieting, subjective ambiguity tainted with the threat of meaninglessness (1980, p. 197).

Anxiety is qualified by two determinants, time and sin. Regarding the first, Kierkegaard notes,

The individual is sensuously qualified, and as such he is also qualified by time in time; but he is also spirit, i.e., he is to become spirit, and as such, the eternal. Whenever the eternal touches the temporal, the future is there....appearing as freedom's possibility, expressed in the individual's anxiety, so the future is now the eternal's possibility and is expressed in the individual as anxiety. (1980, p. 197)

That the individual is aware of the eternal bespeaks of self-transcendence. However, reflections upon the past and the unknowability of the eternal come together in the imagination as reminders of finitude and freedom.¹ This entangles idealized goals with threats of meaninglessness (1954, p.

¹Imagination is the possibility of all reflection, and the intensity of this medium is the possibility of the intensity of the self (Kierkegaard, S. [1954]. Fear and trembling and The sickness unto death [Trans. Walter Lowrie]. Garden City, NY: Anchor, pp. 163-164).

163). Thus the sense of dread inherent in anxiety is felt in the moment but points to what is to follow. And, because the what is not yet, the object of anxiety is nothing.

Regarding the second determinant, sin, Kierkegaard states that

Sin is this: before God...to be in despair at not willing to be oneself, or in despair at willing to be oneself. Thus sin is potentiated weakness or potentiated defiance: sin is the potentiation of despair. (1954, p. 208)

Sin is the only thing universally predicated of man which cannot in any way...be affirmed by God. (1954, p. 252)

Thereby sin is a sickness of despair founded in nonbeing (1954, p. 208), a rejection or avoidance of being oneself before God who is the ground of being (1954, p. 146). And anxiety is freedom's possibility of sin awakened by prohibition, preceding temptation yet signifying no imperfection (1980, p. 44).

Anxiety has two forms, subjective and objective. Subjective anxiety is freedom's reflection within itself of the consequence of one's own sin (1944, pp. 50-51). It is the threat that something like what has happened in the past will occur again. Kierkegaard compares it to dizziness, stating,

He whose eye chances to look down into the yawning abyss becomes dizzy. But the reason for it is just as much his eye as it is the precipice. For suppose he had not looked down? Thus dread is the dizziness of freedom which occurs when the spirit would posit the synthesis, and freedom then gazes down into its own possibility, grasping at finiteness to sustain itself. (1944, p. 55)

Second, while objective anxiety cannot practically exist apart from subjective experience, it is the historical

reflection of human sinfulness present in the individual that defines the individual as both a self and the race (1980, pp. 29, 57). This means that every individual carries not only an awareness of their own sins into anxiety, but that an awareness of the sinfulness of their race is also inherent in their anxiety.

However, this does not mean that anxiety is fundamentally a negative phenomena. For it is through venturing into and through experiences of anxiety that the individual becomes conscious of truly being a self (1954, p. 167). Kierkegaard writes, "He who is educated by dread is educated by possibility, and only the man who is educated by possibility is educated in accordance with his infinity" (1944, pp. 140-141). Hence anxiety engenders the creativity for possibilities which are essentially manifest in either sin or faith. In sin, the individual tries to control and thereby cheat possibility by relying upon the shrewdness of his/her finitude to create and serve idolatrous caricatures of ideality (1944, p. 141). The produce of this is conceptualized in ambitious "thou shalts" of spiritless paganism and end in the dread of meaninglessness (1944, p. 87, 1954, pp. 219, 241).

However sin is not necessarily anxiety's outcome (1980, p. 15, 33). According to Kierkegaard, faith is the guarantor that ensures the individual's being in the face of anxiety (1980, pp. 117, 120). It is the nemesis of sin, "the inward

certainly that anticipates infinity....that the self in being itself and in willing to be itself is grounded transparently in God" (1944, pp. 140-141, 1954, p. 213). Thus, grounded by faith, one can work through anxiety, face its threats, and utilize the self-awareness gained to make intelligent decisions that lead to inner growth (1944, p. 142).

Henceforth, it is through the experience of anxiety that people become individuals, positing the particular for the general, and individuals become a people, positing the general for the particular (1944, p. 70); all in the continuous realization and anticipation of "what if" and the need for resolution.

For purposes of definition it is important to note that:

1. Anxiety fears meaninglessness because it recognizes its possibility to sin.
2. Anxiety is the threat of despair the self feels before God.
3. Anxiety engenders the creativity of human possibilities, which are disclosed in either sin or faith.

Jean-Paul Sartre

Jean-Paul Sartre conceptualizes anxiety as an anguish of isolation concerned with the threat of meaninglessness which occurs as the individual realizes his/her responsibility to create his/her own destiny. He defines it as

The reflective apprehension of the Self as freedom, the realization that a nothingness slips in between my Self and my past and future so that nothing relieves me from

the necessity of continually choosing myself and nothing guarantees the validity of the values which I choose. (1956, p. 547)

It is the recognition that freedom is felt in anguish since it is not a merging with a higher power but a realization of the isolation of being one's own future within the confines of time and space (1956, pp. 160, 552).

Anguish begins in the realization that the individual is responsible for himself and all humanity. Each person is his/her own god, responsible to create his/her own destiny, and not only that, but in making choices s/he creates an image of humanity s/he is responsible to, as if all humanity guided itself by his/her actions (1957, p. 20). Whenever the individual acts only for-oneself apart from his/her responsibility to act on behalf of others, s/he contributes to his/her own alienation and experiences the nothingness of existential guilt. One can try to deny this responsibility, but it is a universal experience which can at most only be masked. It is further weighted by the belief that there is a guiding essence or God-standard created by a divine Other which the individual must discover and achieve in order to embrace his/her essence and avoid nothingness (1956, pp. 208, 263-264; 1957, p. 92). Although Sartre believes this is a mistaken notion (that there is no essence to claim except in existence since we become what we are [1956, p. 444]), he points out that these two factors: (a) the isolation felt in facing one's responsibilities; and (b) the continuous search

for absolutes by which humanity makes itself God, conflict to create a tension haunted by the boneless phantom he terms the threat of nothingness (1956, pp. 16, 33). And this tension is anxiety (1957, p. 18).

Sartre distinguishes between anguish and fear by noting that anguish is anguish before oneself while fear is fear of beings in the world. Likewise vertigo is related to both in that it is the realization of objective dangers (fear) but is anguish to the extent that one is apprehensive of depending upon oneself (1956, pp. 30-32).

Sartre's contributions to understanding anxiety are two-fold: (a) all individuals have a responsibility to all of humanity which they refrain from owning and (b) humanity strives to be something it is not rather than claiming its own being within the limitations of finite existence. Viewed together they indicate how the avoidance of taking responsibility to create reality contains an apprehension of the threat of nonbeing which results in the anguish of anxiety.

For purposes of definition it is important to note that:

1. Anxiety is the anguish of freedom; the apprehension of ultimately being responsible for oneself and all humanity in view of the threat of meaninglessness.

2. Anxiety is compounded by the belief that there is an absolute essence and/or Other (God) preceding existence that should be found and achieved.

Religious Approaches: Paul Tillich and Reinhold Niebuhr

Paul Tillich

Paul Tillich understands anxiety to be the human awareness of being finite. He writes,

Man is not only finite, as is every creature; he is also aware of his finitude. And this awareness is anxiety...All creatures are driven by anxiety; for finitude and anxiety are the same. But in man freedom is united with anxiety... (1960, p. 34)

Underlying this definition is the sense of being versus nonbeing. Simply put, being is that which constitutes the whole of human reality, including the meaning and aim of human existence (1951, pp. 14, 186). Nonbeing is the negation of that which constitutes being. In this framework, anxiety occurs at two levels. The first is basic, existential anxiety. Basic anxiety is the existential awareness a finite being has about the threat of nonbeing. In Tillich's words,

The first assertion about the nature of anxiety is this: anxiety is the state in which a being is aware of its possible nonbeing. The same statement, in a shorter form, would read: anxiety is the existential awareness of nonbeing. "Existential" in this sentence means that it is not the abstract knowledge of nonbeing which produces anxiety but the awareness that nonbeing is a part of one's own being....Anxiety is finitude, experienced as one's own finitude. This is the natural anxiety of man as man... (1952, p. 35)

Integral to being is the holy. The holy is that which both constitutes and ensures one's essential being. It is the content and source of ultimate concern, representing what one is (being) and therefore ought to be. As such, experience of the holy has two dimensions: (a) it is a here-and-now awareness of perfect being, which is (b) felt as a judgement

over everything that has being (1957, p. 56). This is because the gaps between being and nonbeing experienced in one's own life give one the feeling of inadequacy, that something is lacking in oneself, as compared to that which comprises the holy. Hence this difference is perceived as a judgement threatening the basis of one's existence.

Tillich suggests that there are three directions of nonbeing which precipitate three forms of basic anxiety. Each of these is both a negation of being and a negation of the self-affirmation one claims for being, the threat of which is felt in anxiety. Briefly, he notes that nonbeing threatens humanity's: (a) ontic self-affirmation: being subject to fate and ultimately the power of death; (b) spiritual self-affirmation; feelings of emptiness that culminate in a meaningless life; and (c) moral self-affirmation: feelings of guilt that culminate in the condemnation of one's being (1952, p. 41). These three threats are reflected in the anxiety of death, the anxiety of meaninglessness, and the anxiety of condemnation.

What has been described thus far as the first level of anxiety is basic to human existence. However, the second level, pathological anxiety, is a state of existential anxiety under special conditions. It is distinguished from basic anxiety by how one copes with anxiety (1952, p. 65). According to Tillich, one copes with anxiety in essentially one of two ways. Either by (a) courageously affirming oneself

"in spite of" nonbeing, thereby taking anxiety into oneself and resisting the despair of nonbeing or (b) trying to avoid anxiety and escape the despair of nonbeing by avoiding being and trying to fill the gap felt through limited and unrealistic self-affirmations (1952, pp. 66-68). In both cases the individual seeks security from the threat of ultimate nonbeing. But in the first, one affirms one's potentials by realizing the need to accept the anxiety of nonbeing as a part of one's finite existence. This is normal. In the second, one surrenders a part of one's potentials by creating a compulsory defense against the pathological anxiety of a distorted reality (1952, p. 66). This is pathological. Here one avoids the threat of nonbeing by avoiding being; through relying on unrealistic means of self-affirmation.

Finally, Tillich distinguishes between anxieties and fears. He states that although both are reactions to a threat, anxiety has no object while fear is always fear of something. However the experience of either is seldom pure. Because it is easier to deal with (face, analyze, attack, endure) with an object than to concentrate upon the diffuse threat of nonbeing, people experiencing anxiety un/consciously strive to attach their anxious feelings to an object they can deal with directly (1952, p. 39). Likewise, even though the individual experiencing fear has an object to deal with, it is the possible consequences of nonbeing which ultimately underlie that fear. This relationship between fear and

anxiety reflects the premise that coping is both a matter of what one believes will ensure or imperil one's essential being, and how one copes with the threat of nonbeing. This, in turn, points to the centrality of faith in coping with anxiety, and the role of God and idols as bearers of the holy (Tillich, 1952, pp. 171-178).

For purposes of definition, it is important to note that:

1. Anxiety is a universal experience, the threat of one's nonbeing felt in view of that which constitutes perfect being; i.e., the holy.

2. Anxiety occurs at two levels, existential or basic anxiety and pathological anxiety.

3. Although anxiety is objectless in its pure form, it is usually associated with a fearful object as a means for coping.

4. The threat of nonbeing experienced in anxiety motivates the individual to take care of oneself either through accepting their finitude while affirming their essential and potential self or by building a defense to avoid it.

Reinhold Niebuhr

Reinhold Niebuhr views anxiety as a universal experience of insecurity regarding humanity's limited and limitless state of being before God. He writes,

It is the inevitable spiritual state of man, standing in the paradoxical situation of freedom and finiteness. Anxiety is the internal description of the state of

temptation....Yet anxiety is not sin. It must be distinguished from sin partly because it is its precondition and not its actuality, and partly because it is the basis of all human creativity as well as the precondition of sin....He is also anxious because he does not know the limits of his possibilities. (1949, pp. 182-183)

Anxiety is triggered at two levels of awareness. The first is termed general revelation (1949, pp. 15, 127-131). It is the testimony in the consciousness of every person that his/her life touches a greater reality beyond him/herself whose exact nature is unclear, one in which all dependent existence depends, and a sense of being seen, commanded, judged and known from beyond oneself by an Other (1949, p. 130). This self-transcendent sense of one's own smallness and moral unworthiness causes the individual to feel a basic anxiety about the ends s/he strives to accomplish and the abyss of meaninglessness into which s/he may fall (1949, p. 185).

The second level is a symbolic expression of the first. Simply put, the individual's basic anxiety about the limits of his/her own possibilities manifests itself in particular situations, reflecting one limited perspective amongst those limited perspectives of other finite beings (1949, pp. 182-186). This sets the stage for the interaction of individual and collective anxiety, pointing to the subsequent need for creative solutions.

For purposes of definition it is important to note that:

1. Anxiety is the internal description of temptation, the pre-condition to sin, manifest in either sin or faith.

2. Anxiety occurs at two levels of awareness: (a) basic anxiety is a universal experience of insecurity created by not knowing the limits of one's possibilities and by an awareness of one's own smallness and unworthiness before the greater reality of an Other, and (b) it is manifest in particular situations.

3. Anxiety is the basis for human creativity.

A Definition of Anxiety

The purpose of this section is to synthesize the above datums and formulate a definition of anxiety. According to students of anxiety, anxiety is diffuse. This means that in its pure form anxiety is an emotion that has no comprehensible object; i.e., it is formless. Anxiety differs from fear in that fear has a particular object; fear is always fear of some particular thing or occurrence. Anxiety always underlies fear, and for purposes of coping with anxiety, it is often associated with particular fears. And these associations are learned responses.

Anxiety is a diffuse apprehension. It is experienced in consciously and/or unconsciously anticipating the future as opposed to living in the present. It thereby occurs as a foreboding in the gap of possibilities which exists between now and then.

Anxiety is the diffuse apprehension of a threat. A summation of the aforementioned theorists makes it clear what this threat is: the possible loss of that which one holds

essential to one's being; i.e., the threat of nonbeing or meaninglessness. It is the threat of having a gap of the unknown in which one's essential being lacks something important which in turn is felt as threatening the integrity of one's whole self-structure. This indicates an uncomfortable awareness of one's own finitude; i.e., that by the fact of being human one is limited in what one can do to cope with a threat and what one can know about the limits of one's capabilities.

Anxiety is the diffuse apprehension of a threat to one's essential being experienced in relation to a subjectively perceived Other. While diffuse and incomprehensible, a threat must come from somewhere to someone. Even if it is from oneself to oneself there is a pairing of the object or force generating the threat with the subject of the threat. For Sartre, Horney, and to a lesser extent Gestalt Therapy and Learning Theory, anxiety is anxiety before oneself; i.e., the person as subject becomes an object to him/herself as s/he becomes aware of his/her responsibility for his/her own destiny. For Kierkegaard, Tillich, Niebuhr, and to a lesser extent Erikson (who recognizes both the role of the ego and the numinous), anxiety is anxiety in oneself before the higher power of an ultimate and subjectively perceived Other; e.g., God.

Psychological and Religious Origins of Anxiety

Psychological Origins of Anxiety

In describing anxiety as a psychological phenomena, the word psychology is defined as relating to "the mental and behavioral characteristics of an individual or group" (Webster's). The psychological capacity for anxiety unfolds in the primal distinction between oneself and one's environment; e.g., the infant's capacity to recognize and later think up and even invent an object as not-me (Winnicott, 1971, p. 2). In infancy this process may be entirely subjective in the infant experiences itself having magical control over the not-mes making up its environment and especially his/her primary caretakers. However, as s/he experiences losses of control, his/her own inner subjective reality and the outer objective reality of the real world clash and create a gap separating the dependent infant from its independent environment. D. W. Winnicott notes that this loss of control over elements previously perceived as constitutive to the infant's emerging self causes the child to mistrust its inner world, to distrust the outer world, and feel fragmented. Thus the experience or even the threat of primal object-loss is equated with anxiety because it is perceived as a loss and dis-integration of oneself (1965b, pp. 41-44).

Concurrently, it is only in the gradual distinction of objective objects (real objects apart from the self) from

subjective objects (projection material) that the individual attains an identity within and apart from his/her environment (1971, pp. 52, 90-91). This process is one of reflective interpretation in which the individual responds to his/her experiences of social stimuli (here meaning interactions with both animate and inanimate objects) as comprising elements symbolic of a generalized other (G. H. Mead, 1977, p. 218). And, by taking on the contextually perceived attitudes of the generalized other within the existing framework of one's past learnings, one becomes self-transcendent (conscious of oneself as an object before oneself and the other) and is thus able to anticipate and adjust to the social process. This occurs at the conscious level in the guise of deliberation. And, it occurs at the unconscious level as stimuli provoke the organizational-interpretive structures of the mind. It is in the course of un/conscious decision-making that the individual affirms and disconfirms those subjective elements comprising the self in relation to the objective elements comprising its world.

This whole process revolves around the capacity to symbolize. As the child's mental processes develop within his/her cultural environment, conditions for experience within what Winnicott terms transitional space are created (Winnicott, 1953, p. 2): "that is the space for illusion...the place where man's life finds the full relevance of his objects and meaning for himself" (Rizzuto, 1979, p.

209). Within this space the individual fantasizes subjective experiences which enable him/her to elaborate and assign meaningful representation to his/her experiences of the other, including beliefs about the self as an object.

The way this transpires is a combination of two processes: (a) how one consciously and unconsciously responds to what and how s/he has addressed others and (b) where that response becomes owned as part of one's own held identity. For example, in a conversation a person not only hears his/her voice speaking but internally responds to and deliberates with him/herself concerning the meaning of what is said. In this way s/he can be said to truly become an object to him/herself. Through these actions the self builds a repertoire of social attitudes and beliefs symbolizing the self, aspects of which are expressed in what and how one communicates during social interactions. G. H. Mead refers to these attitudes of the self as me's because they represent a group of attitudes which stand for the other's view of the self in one's environment, including community, family, institutions, and religions (1934, p. 194).

Over against the numerous me's Mead posits there is another component of the self which he calls the I. The I is the subjective response of the individual in a social situation to the attitudes of the other as it exists in his/her own experience (1934, p. 177). It is the I which interprets an action upon it within the framework of the

self's collection of experienced me's and formulates an answering response to the social situation expressed in the communication of meaningful gestures. This I-response is not actually present among one's own attitudes until it shows up in one's memory as a realization of what one has done. According to Mead, "It is only after we have acted that we know what we have done; it is only after we have spoken that we know what we have said" (1934, p. 196). After that realization is made the I-response is objectified as an experienced me and filed amongst other symbols comprising the self.

Thus there are three constituents involved in the dialectic formation of the personality:

1. The subjective responses to social interactions already a part of one's past experience comprise the me's.
2. The subjective perception of an objective reality comprises the other.
3. The novel response with which the individual responds to the other is the function of the I, the here and now decision of the self.

Within this triangle there is an inherent gap existing between the me's subjectively conceptualized in the self and the objective reality of the other. This gap is the difference between appearance and reality; i.e., the recognition that reality may be different from what one perceives it to be. Furthermore, this gap reflects the limits

of self-transcendence experienced in the need to respond now to reach a then; e.g., "Will I make the right judgement enabling me to deal with this particular situation?" When the consequences of a right versus wrong decision are perceived as relatively inconsequential (nonthreatening to one's identity) the experience of the gap is an occasion and invitation for the creativity of play. But when the consequences of making a right or wrong decision seriously threaten to undermine those realities the individual holds essential to his/her being (e.g., survival and self-worth), the I emerges within anxiety as a distorted and even paralyzed response to the diffuse perception of the other's reality. Viewed in this framework, the threat of loss motivates the individual to self-actualize in ways that will provide him/her with an acceptable sense of closure.

Religious Origins of Anxiety

In describing anxiety as a religious phenomena, the word religious is defined as relating to reverence of a system of sacred symbols (J. Hutchinson, 1969, pp. 3, 7; K. Ward, 1974, p. 9; Webster's). The religious capacity for anxiety unfolds in the primal distinction between oneself and one's environment; i.e., the infant's capacity to recognize and later think up and even invent an object as not-me. As in the psychological process, this capacity is set in motion within one's relationship to one's primary caretakers and is given shape in the transitional space of imagination; i.e.,

reflection upon the process of one's interpretation of one's experiences. This process gives birth to two human experiences: (a) the un/conscious realization that one is finite and therefore limited in one's capacity to control one's world, (though uncertain of the freedoms and limits finitude implies); and (b) the awareness that other and even higher powers than oneself exist in one's world, powers that one is dependent upon for survival.

The first point, learning that one is finite, is tantamount to realizing the possibility of one's own nonbeing: that the essentials one stakes their identifiable self upon may not hold the meaning one attributes to them. These essentials symbolize what the individual regards as his/her ultimate, and thereby sacred concerns and values in life. They make up the individual's conceptual scheme for understanding and controlling life, and thereby achieving being by bridging the gap between the finite existence of the realized self and whatever the individual perceives to be the perfection of his/her essence symbolized in an idealized self.

Thereby, the self-transcendent realization that one is responsible to create one's own destiny combined with the experience of having fallen short of achieving one's idealized self, instills a sense of existential anxiety in the individual which haunts him/her with apprehensions of meaninglessness. Within this framework, the individual becomes anxious in the face of threat because of his/her own

possibilities to sin (to fall short of the ideal) before him/herself. In this regard, it can be said that the individual strives to become his/her own god and experiences anxiety at falling short of that goal.

The second point refers to the awareness of the presence of an ultimate authority by which one defines and values their experiences and self. As described by Rudolf Otto (1931), this Other, the numen is experienced in a nonrational sense of primal awe at the impress of mystery that there is something there, an objective presence greater than the self that is compellingly attractive (because it implies the possibility of reaching one's fulfillment) yet dangerously terrifying (because it implies the threat of missing one's fulfillment) (Otto, 1923, pp. 11, 26, 36, 128; Tillich, 1967, p. 130). So described, the Other is neither an object nor a thing, but a transcendent reality of authoritative presence.

Accordingly, the raw (immediate and unprocessed) experience of the Other is not that of the self as one object subjectively objectifying another object for purposes of understanding and utility (similar to an encounter with a telephone operator). Rather it is the self as one object of being and nonbeing subjectively perceiving an objective but objectless presence of pure being (similar to walking into a dark room and sensing the unseen presence of another person).

The capacity to conceptualize this experience of the Other as a Higher Power with particular attributes begins as

the child's vulnerability and finitude is met with a superior form of caring and wisdom outside the self (Erikson, 1980, pp. 57-67; Fowler, 1984, p. 53). This teaches the child two things: (1) that there are other and greater forces than oneself which determine cause and effect (Rizzuto, 1979, p. 28) and (2) that s/he is somehow dependent upon these forces for survival. These experiences are interpreted in a reflective process by which one imaginatively assigns meaning to his/her representations of object relations. From these experiences the qualities of major and ultimate concern for the individual are gradually and un/consciously conceptualized into the symbolic identification of an idealized existential identity (God representation) that transcends one's own finite psychosocial identity; i.e., the holy Other. In this way the numinous experience of the Other is qualified to become the bearer of sacred meanings and the nemesis of the profane (Durkheim, 1911, pp. 38-42). And, the degree to which the Other remains a subject unto Itself objectively perceived or becomes an object subjectively construed depends upon the personal history and needs of the individual. In the first, God is primarily understood as a subject transcending the observer's rational understanding. In the second, God is primarily defined as an object by the observer.

Thus the awareness that one's own life is touched and known by an Other, sacred reality greater than oneself, One in whom one's existence depends, instills a basic, existential

anxiety in the self before oneself and the Other. And the content of this anxiety is understood as a fear of not knowing what the Other will do, what one should and should not do, and how one is judged. This awareness, combined with the recognition that within the freedom of possibilities one is still limited and that one is responsible for others as well as oneself, causes the individual further anxiety: one realizes their own smallness and moral unworthiness and un/consciously contemplates the possibilities of how to live life in ways that appease, control, escape or supplant their God.

Anxiety: A Psychological and Religious Phenomenon

The preceding descriptions of the psychological and religious origins of anxiety make it clear that there is rationale for defining anxiety as both a psychological and a religious phenomena. Briefly stated, this means two things:

1. The perception of an Other underlies all other experiences of anxiety.

2. The experience of anxiety depends upon the psychological processes involved in perception.

The first statement should not be convoluted to mean that all people believe themselves to be religious; rather it means that all experiences of anxiety are inherently psychological and religious experiences.

What Anxiety Motivates People to Do:

Make Coping Adjustments to Take Care Of Self

It is a well-documented theory and fact that the experience of anxiety elicits a response. In addition to what has already been stated, research has shown that trainee paratroopers experiencing high levels of anxiety refused to jump (H. Basowitz, H. Persky, S. Korchin, & R. Grinker, 1955), brain-injured patients tried to avoid situations they felt incapable of handling (Goldstein, 1939, 1942), anxious students tried to avoid failure in test-taking (J. W. Atkinson & J. O. Raynor, 1978), anxious clients experienced sexual disfunctions or sleep disorders (H. Lief, 1979; R. Williams, J. Ware, R. Ilaria, & I. Karacan, 1979), and persons experiencing high anxiety attempted suicide (A. Porkorny, 1979).

For purposes of understanding anxiety it is significant that the first five of these studies show that anxiety was followed by a response directed to secure the well-being of the individual. The implication is that the experience of anxiety motivates people to take steps to reduce their anxiety by actualizing their possibilities to cope with threats to what they regard as essential to their being (Taylor, 1953, pp. 285-290). This deduction is consistent with evidence reported earlier (pp. 3-40) in the biological (Lader, 1982), psychological (Erikson, 1950; Horney, 1937; Mowrer, 1983; and Perls, F., 1971), existential (Kierkegaard, 1944, 1980), and

theological (Tillich, 1952; R. Niebuhr, 1949) spheres of understanding human development.

Coping adjustments refers to particular responses made and is defined as "to deal with and attempt to overcome problems and difficulties" (Webster's). It is essentially what one does to take care of oneself; i.e., "to attend to or provide for the needs, operation, or treatment of" (Webster's); how someone attempts to fill the gap when they feel something important is lacking in their life. However, what responses pertain to coping is unclear. Are they only the triggering of survival mechanisms such as the involuntary reflexes of blinking, gagging, flinching, or stiffening? Or do they include un/conscious voluntary responses aimed at self-preservation such as defense mechanisms, religion, and the purposefulness of self-actualization involved in creative play? Research supports both contentions as being realms of self-preservation, depending largely upon the individual's experience of anxiety and the level of threat perceived (Beck, 1985, pp. 13-17; Erikson, 1977, pp. 81-84; McClelland, Lester, Brand, McNamara, and Lensky, 1955, pp. 389-397 and Taylor, 1951, pp. 81-92). The sixth study (Porkorny, 1979) shows that when people cannot cope with their anxieties they sometimes choose to destroy themselves rather than continue living in a highly anxious state. Again this suggests a relationship between the level of apprehension experienced and the capacity of the individual to cope.

As shown by each of the above studies, responses to anxiety were almost always connected to particular, subjectively perceived threats. In other words the experience of anxiety (which has no object) was usually assigned particular form. As such the diffuse experience of apprehension was secured to a particular conditioned fear of some thing or object, be it fear of eliciting a wrong behavior, fear of failing a test, or fear of jumping from a plane. This enabled the individual to focus their fear of nonbeing upon an object of threat, a some-thing, that was easier to cope with than a nameless threat. This further permitted people to fashion means of coping with the threat of nonbeing inherent in fears.

Based upon this, it is apparent that the means of coping, understanding what people do to take care of themselves and why they do it, provides a key to understanding personality formation. For even as all people experience anxiety and struggle with fears, it is in the means devised and the ways employed to deal with these struggles that experiences of anxiety, past learnings, and the creativity of the individual come together to give shape and identity to the potentialities in individual being.

Conclusion

The literature reviewed depended upon clinical and theoretically based studies for descriptions of anxiety. None of the clinical studies specifically addressed the religious

nature of anxiety. None of the theological and philosophical studies made specific reference to clinical studies. The more clinical disciplines attempted to isolate the specific conditions that trigger anxiety and to delineate its particular functions. The more philosophical disciplines attempted to describe anxiety and its functions in terms of the larger context of human nature. As such, there was strong support for understanding anxiety as a major factor affecting identity development. Second, there was strong agreement that people respond to anxiety by making coping adjustments in order to take care of themselves. Third, there was agreement that people generally cope with anxiety by identifying and coping with particular fears. Finally, there was support for defining anxiety both as a psychological construct and as a religious construct. However, it was apparent that a gap exists between the disciplines both in how they understand anxiety and what methods they employ to study it.

By integrating various viewpoints, anxiety was defined as "the diffuse apprehension of a threat to one's essential being experienced in relation to a subjectively perceived Other." Based upon the literature reviewed, this definition appears to be broad enough to include the particular components described by the various disciplines and specific enough to lend itself to further study. Specifically, based upon the literature reviewed, it offers the potential of understanding anxiety as a psycho-religious phenomenon affecting identity development.

CHAPTER 3

REVIEW OF LITERATURE ON MYTH AND RITUAL

The purposes of this chapter were to: (a) review research regarding the psychological and religious development of myth and ritual in identity formation; (b) identify variables that have been used to identify the formation of myth and ritual; and (c) focus on research employed to identify six major themes underlying myth and ritual. The rationale for doing this was to provide a foundation for understanding myth and ritual as both psychological and religious phenomena integral to personality formation.

The chapter is arranged in four sections. The first section described the psychological and religious development of myth and ritual. The second section described the basic elements of myth and ritual, sign and symbol. The third section examined literature regarding themes. Specifically, literature describing six primary themes underlying the structure of myth and ritual was examined. The fourth section examined the characteristics, functions, and the relationship between myth and ritual.

Psychological and Religious Development of
Myth and Ritual

Experience-->Image-->Sign/Symbol-->Themes-->Myth/Ritual

The creation of meaning begins with experience (Piaget, 1959, pp. 60-63). Experience is a personal encounter, the direct observation or participation in an event or activity (Webster's). When images of an experience are reflected upon the experience becomes meaningful and the images associated with it are assigned particular meaning. In this regard, one's images of self, significant others, god(s), ideas, and particular events are directly related to one's experience of and interpretation of those and related images (Piaget, pp. 60-63).

How this occurs is the process of making meaning out of experience. It begins with the infant's capacity to recognize and later think up and even invent an object as not-me (Winnicott, 1965a, pp. 17-18). The elements of what is other-than-oneself (animate and inanimate not-me's) inherent in experience are conceptualized in the form of images. These images are assigned qualities which convey meaning at three levels of understanding.

1. The objective reflection of the reality one perceives. This refers to sensory images, and impressions of the numen; both being "something that is neither derivative nor dependent but exists necessarily" (definition of reality, Webster's). An example of a sensory image is stubbing a toe on a rock. An

example of the numen is experiencing an awe-some presence in silent worship (R. Otto, pp. 216-218).

2. The subjective perception of an image within a particular here-and-now context of other images (C. McGinn, 1982, pp. 37-47). This is a mixture of projection and reality. For example, comparing stories of "what really happened" during an event.

3. The subjective interpretation regarding the symbolic content of real meaning or truth conveyed by a particular image. Relative to objective reality, the here-and-now context, and the historical identity of observer(s), this is a deeper understanding of the symbolic meaning an event has for an individual or group. For example, whether one believes creation points to the existence of a supernatural God or the evolution of natural phenomena reflects the subjectivity of the observer as well as objective evidence for either case (K. R. Popper, 1959, pp. 39-48, 93-95; J. S. Seidel, 14-16).

At each level images are assigned context and meaning in order to grasp the truth of what reality is within a particular context. However, because reality appears different in different contexts and is perceived differently by different people, images, by their very nature, convey multivalent suppositions (L. Antal, pp. 18-19). Thus, while an image alludes to a reality, the truth it conveys is largely dependent upon the interpretation assigned to it.

The process of meaning-making occurs in what Ana-Maria

Rizzuto calls the transitional space of imagination (pp. 87, 190). Through creative reflection upon past and present experiences, images come to signify either signs or symbols. Signs are cues to something besides themselves, abbreviated expressions created to signify a meaning; e.g., semantics. Symbols are signifiers of the reality they are a part of, personified indicators pregnant with meanings which bridge subjective reality with objective reality. By linking together symbols, themes are formed which signify reoccurring patterns of belief communicated by signs. These themes reflect the meaning attached to significant experiences and images in the life of the individual and become the story lines inherent in myth.

The summation of this process is the formation of myths: thematic narratives comprised of the facts and fantasies people image reality to be. Myths enable people to conceptualize what can be verified as true by experience, and to foresee as attainable what is recognized as reliable enough to be repeated (Erikson, 1977, pp. 47-48). Eventually their significance makes the individual able to postulate the existence of his/her own self identity (Winnicott, 1971, p. 64). This enables people to conceptualize reality and to take care of themselves within that reality.

By delineating beliefs about what is true and what is false, myths become the bearers of what is sacred versus what is profane for an individual. This valuation is characterized

by the purpose and goals which guide a person's thoughts and actions (G. Allport, p. 125). Concurrently, even as myths give meaning and existence to an integrated self within reality, experiential patterns for existence; i.e., rituals evolve. Rituals are behavioral expressions of what people believe (myths), including what they believe should be (the idealized self), what they believe shouldn't be (the insignificant self), and what they actually do (real self) to take care of themselves within that reality (W. G. Doty, 1986, pp. 20, 66-67).

The formation of myths and rituals is a focus of identity-integration characterized by faith. Faith is defined by James Fowler as those meaningful images a people willfully trust in and act upon to sustain and deliver themselves within reality as they see it (1981, pp. 14-15). The faith people have in these images fortifies them against threats of anxiety, giving shape to their creative potentials (Fowler, 1984, p. 53). In this regard faith is a form of value judgement in which people commit themselves to the value of particular themes (Fowler, p. 52). It is by faith that (a) people's finite capacity to be responsible for themselves and others is actualized, and (b) their dependence upon powers other than themselves comes into being.

The quality of life people experience is determined by the adequacy and relevancy of what they put faith in (Fowler, 1984, p. 147). If what they put faith in works, they will

experience something akin to security and satisfaction (Kluckhohn, 1953, p. 35). If it does not work, people will experience something akin to uncomfortableness and despair. Thus the good or bad feelings one experiences as a result of their beliefs and behaviors provides the impetus to either continue with, cease, or avoid such beliefs and behaviors (Horney, 1946, p. 70).

Consequently, myths and rituals are comprised of a matrix of covenantal relationships people have created between themselves and the powers of reality as they know them (self, Other, and others) (Fowler, 1981, p. 16). These relationships are characterized by an if-then logic of if this occurs, then this will happen. It is this if-then logic which at an un/conscious level formalizes the significance of particular myths and rituals for an individual, group, or cultural identity. Thus the investment people have in maintaining particular relationships indicates the objects of their faith. Subsequently, faith, myth and ritual are inter-related components in a psycho-religious framework characterizing an organized individual identity.

The process of identity-development involves more than a transcendent individual arbitrarily defining reality and how to deal with it. The experience of others implies that those others bring to and in a sense impose their own objectivity upon the individual (McGinn, p. 38). Thereby while people have freedom to believe and act, their freedom is conditioned

to varying degrees by the social environment within which they exist.

By drawing upon the work of Erving Goffman (1967) and James Loder (1981, pp. 64-91), the psycho-religious development of myth and ritual can be framed as a creative learning process involving interpretive imagination and the influence of positive and negative reinforcements communicated through the ritual elements of social interactions. Herein, people act out patterns of symbolic gestures by which they express their beliefs about situations and evaluate all the not-me's (participants) involved in an interaction, including themselves. Regardless of whether a person intends to express a particular attitude, other people interpret a person's response as his/her point of view, which Goffman terms a line (p. 5).

Lines maintained by and for a person tend to be of a legitimate institutionalized nature (Goffman, p. 7). In other words, the beliefs and behaviors determined by a group to be sacred or profane to the group's identity become conventionalized rules which decree what lines are legitimate and what lines are not. Thus in the context of rule-based interactions an individual becomes indoctrinated into the myths and rituals governing a group. Thereby, given one's line and the rules governing a contact, an individual is limited in what s/he can do to express him/herself and cope with his/her needs. Further, on the basis of a few expressed

attributes s/he is assigned the responsibility to maintain a line that includes many additional unspoken attributes. Thus, if a person is to deal with others' responses to him/her, s/he must also deal with the impressions they have formed of him/her (p. 5).

The positive social reinforcement a person claims for him/herself in living a line others perceive s/he has taken is termed gaining face by Goffman (p. 5). Face is basically an image of self-status that is socially upheld by taking on an approved line. As an aspect of security and affection (status being how highly one is regarded, Webster's), a person tends to experience emotional attachment to the face a social contact affords him/her. If the situation supports a self-image s/he is comfortable with s/he will probably have few conscious feelings about the matter. If, however, the social reaction to a particular line unexpectedly supports or downgrades one's status, s/he is likely to feel good or feel bad and attempt to modify that line to be more or less in line with the persuasions of the group. Neither s/he nor the co-participants may be consciously aware of this process until s/he does something at variance with the attributes expected in a particular line.

But when this does occur the value of one's face is called into question as is the seriousness of differences between an individual's beliefs and behaviors versus those sanctioned by society. Herein lies the tension between an

individual's need to retain particular elements of his/her own self-identity and his/her capacity to change versus the requirements of a particular situation and how much an individual relies upon a particular group for emotional support; i.e., affection and security (Goffman, pp. 20-45).

It is within the context of social interactions that the individual essentially synthesizes two elements in becoming a self: that of being a communal creation pieced together in response to the social responses to his/her undertakings (H. R. Niebuhr, 1963, p. 57), and that of being an imaginative creator who interprets reality within the judgmental ramifications of a situation (Goffman, p. 14). Consequently, the content and value of individual myths and rituals is, at the least, partially determined by the integrated beliefs characterizing one's society since no one can ever fully step apart from the influence of his/her environment. In this regard, standards of psychological health thus vary according to cultures, periods in history, class, and gender (Horney, 1978, p. 18); i.e., what may be appropriate for one life setting may be viewed as entirely inappropriate in another setting.

Sign and Symbol

Signs and Symbols: Imaged Segments of Myth and Ritual

When meaning is assigned to images of experiences, either signs or symbols are created (Doty, 1986, pp. 14-15) And, since myths and rituals are comprised of meaningful systems of

signs and symbols, it is important to be able to differentiate the characteristics and functions of the signs and symbols which comprise them.

Characteristics of a Sign

Signs and symbols have two characteristics in common: both are images which point beyond themselves to something else (Tillich, 1957, p. 41), and both are subjectively perceived. Beyond this, signs have the following characteristics.

First, signs have no intrinsic relationship with that to which they point (Antal, pp. 25, 42; Tillich, 1961, p. 239). Apart from what they stand for, signs are meaningless and valueless. They are nonsensical cues that exist as signifiers of something, abbreviated expressions that convey a meaning not their own (Jung, 1959, p. 275; Kahler, 1960, p. 50). In this regard, the relationship between the form of a sign and the reality of the perceived other to which it points is an artificial relationship made for purposes of utility such as the communication of information between people. The relationship signifies a designated status of this is that which can be semantically defined since it predicates the fixed equality of an image resemblance (P. Ricoeur, 1976, pp. 56, 60).

Second, signs normally signify one level of reality and meaning about that to which they point. Because a sign has no inherent meaning of its own, it acts as a tool of discourse

labeling whatever fixed meaning it is created to represent. A sign may have different meanings in different contexts (such as horse referring to an animal, a chess piece, or a derogatory label for a person) but in each context it signifies that one relationship (Antal, pp. 19, 31). As such, meaning is constant and fixed but the denotatum (sign) is changeable (Antal, p. 31).

Third, signs are the product of un/conscious intent: they reveal elements of their creator's identity which correspond to (a) the form of the sign and (b) the relationship of the sign to the imaged other (Antal, pp. 51-52). First, the form of a sign implicitly reveals the un/conscious projection of elements of its creator's own historical identity, including the past learnings, concerns, and organizational schemes which underlie the creator's assimilation of the original image with the conscious identification of a sign. For example, the creation of different forms of alphabets says something about the historical differences between people; e.g., the letter form L does not occur in Chinese. Second, although the relationship between a sign and that to which it points is artificial (the cue and the image have little actual resemblance to each other [Antal, p. 18]), the fact that the relationship is made reflects the specific intent of the creator(s) of the sign (Antal, p. 25). This suggests that the perceptual formation of a sign is an analogic interaction of

the self in which the form of the sign is a projective incorporation of the intentions and schemes of the creator(s). Likewise, signs which have an especially social function, such as linguistics, are the collective product of the un/conscious intents and schemes of the group which creates them.

Fourth, signs can be arbitrarily created, changed, or discarded (Antal, p. 31). Whereas the form of a sign is predicated by the intent of its creator(s), the relationship it has to the imaged other for which it stands is based upon the arbitrary assignment of its creator(s); i.e., it is adoptive rather than intrinsic (Antal, 1963, p. 19). Otherwise, every time the name of something changed, its meaning would also change, regardless of whether or not the imaged object remained undisturbed (Antal, p. 19). Subsequently, signs are situational phenomena. They have meaning only as long as they provide a purposeful function regarding the concerns of the perceiver(s) as related to the reality they represent.

Functions of a Sign

The functions of a sign are summarized as follows. First, signs act as triggers that evoke a sequence of sensory-motor and cognitive-mnemonic responses that alert the receiver for the presence of something (Brent, 1984, p. 108). They elicit orienting, attentional, and search behaviors. As such, signs in themselves are not value statements. They are communication tools of neutral status.

Second, signs are signifiers of purpose (Wittgenstein, 1982, p. 104e). They act as a medium for meaning between an imaged other and the signal object used to denote the imaged other (Antal, p. 26). For example, whether a hand is waved or raised with the palm outstretched signals the purpose of the speaker to the perceiver (e.g., a greeting versus a command to stop).

Third, signs function as tools of discourse (May, 1960, p. 28). They are conveyors of agreed-upon meanings, methods for communicating surface information through collectively agreed-upon signifiers which represent something in particular for an individual or community; e.g., the use of flags as a means of communication from one ship to another. Thus signs provide a signaling system for denotated reality through semantics; e.g., language (Antal, 1963, pp. 29-30).

Characteristics of a Symbol

A symbol is a sign which points to reality and participates in that reality. In particular, symbols have the following characteristics. First, symbols participate in that to which they point. A symbol is part of the existential possibilities which comprise the legacy of an image; there is a direct, consubstantial relationship between a symbol and that to which it points (D. Cox, 1966, pp. 56-58; Webster's).

This relationship is a synthesis of metaphor and allegory. It conveys a message of this is that comprised of both literal and figurative truth (Ricoeur, 1979, pp. 186,

190; Webster's) Nonetheless, since symbols cannot be bound by semantics, they are more than metaphors and allegories. They assimilate a surplus of unfixed, nonsemantic meanings rather than predicate the fixed equality of an image resemblance (Campbell, 1984, p. 307; Ricoeur, 1976, pp. 56, 60). As such, a symbol is more than semantics, but less than that which it represents. For example, a flag participates in the power and dignity of the nation for which it stands, but neither its outward form nor an interpretation of its meaning provides a summary revealing all there is to know about a nation.

Second, symbols reveal new levels of reality and meaning about that to which they point which are not evident on the plain of immediate experience (W. C. Beane & W. G. Doty, p. 347). That which is natural and transparent about the reality of the imaged other a part from the self is first revealed to the perceiver, only then is it interpreted (Ricoeur, 1969, p. 16; Ricoeur, 1976, p. 61). As such, a symbol is an image with a plurality of inexhaustible meanings which are only limited by the interpretation of its structure (Jung, 1939, p. 89; Ricoeur, 1976, p. 63).

Third, symbols reveal elements of the perceiver's own existential identity which correspond to the reality of the symbol (Doty, p. 350). It is through the unconscious projection of elements of the perceiver's own identity into an image that the meanings of a symbol are experienced and created (Jung, 1939, p. 89-90). This occurs in a simultaneous

process of accommodation and assimilation involving the identity of the perceiver(s) and the imaged other (Piaget, pp. 7-8, 142-143). Nevertheless, this does not mean that an a priori certainty exists in the perceiver such that in practice a symbol must be interpreted in a particular way (Jung, 1983, pp. 184-185).

Fourth, because symbols are the product of unconscious intent they cannot be arbitrarily produced (Tillich, 1966, p. 16). Because symbols develop out of the individual and/or collective unconscious, they only function as symbols when they are accepted by the unconscious dimension of the self. In this regard symbols reveal the needs and concerns of the perceiver that are incorporated within the conscious identification of a symbol. This suggests that the perceptual formation and interpretation of a symbol is a dialogic interaction between the self and the objective other in which the other is personified in accordance with the unconscious intentions of the perceiver(s). Thus, for example, a God image involves perceptions of the numinous which are unconsciously personified by the individual rather than consciously produced. Consequently, while symbols may change and die, they cannot be invented or replaced for conscious reasons of utility apart from being unconsciously accepted in congruence with the imaged object.

Fifth, symbols are born, revised, and may die. Symbols are situational phenomena. They have meaning as long as they

provide a purposeful function regarding the concerns of the perceiver(s) as related to the reality they represent. However, when a situation changes and the concerns of the perceiver(s) are no longer addressed by the symbol, the symbol loses its power, and is either revised through reinterpretation or dies (Bridge, 1966, pp. 67-69). Thus the life of a symbol depends upon the identifiable function(s) of an image for a perceiver. Likewise, if there is no personification of an imaged other, there can be no symbol.

Functions of a Symbol

The functions of a symbol are summarized as follows. First, symbols function as bridges of the gap between inner reality and outer existence (May, 1960, pp. 21-22). It is within the context of differentiating between what is me and what is not me (i.e., subjective meanings and objective context), that the symbol exists as an expression which gives validity to both realms. Further, because a gap exists between what one perceives reality to be and what can actually be known, symbolization is an attempt to answer what is not fully understood. In this gap between the known and the unknown lies one's own experiential and existential insecurity about one's own meaning and relative value in life (Kierkegaard, 1980, p. 9). The act of assigning meaning to images incorporates both cognitive and emotional needs for closure; i.e., the propensity to have at least limited understandings in order to cope with the gaps that one cannot

completely avoid.

Second, symbols are indicators of concern and value. Because symbols cannot function without being interpreted, they implicitly incorporate the subjective concerns projected onto them (Ricoeur, 1976, pp. 62-63). Concerns are defined as whatever matters that an individual or group owns and cares about (Webster's). The significance of a particular concern is represented by the value assigned to it. In this regard, the value of a symbol represents the reactualization of interpreted past events as related to one's continuing need to procure meaning from those or similar events. Hence, the value of a symbol is indefinitely recoverable and repeatable. It is an existential ontological assignment which is never exhausted so long as the situation remains unchanged (Beane, p. 33; Eliade, 1959, pp. 14, 69).

There are two aspects of value. The first is the relative worth something has for the individual or group. The second is the relative quality something represents. Together, assignments of worth and quality designate the significance a symbol represents for someone.

Third, symbols act as pointers indicating the direction of unconscious drives; i.e., they are expressions of a content not fully consciously or conceptually formulated (Cox, 1966, p. 58; Jung, 1983, p. 184). They are indicators of unconscious movements that contain consciously discernible elements. Furthermore, they indicate not only the content of

an individual's values (as above), but the relative importance a symbol has for the perceiver.

The reason symbols vary in importance largely depends upon how historically significant they have been to people and how well they currently serve people. For example, how much significance is attached to a wedding often reflects the prior historical significance of weddings to the couple as well as the amount of thought, energy, and money they invest in preparing for it. As such, a function of symbols is to raise the consciousness of the perceivers regarding the priority of meanings and events for them at various times in life.

Fourth, symbols function as indicators of the reality they are a part of (Tillich, 1963, p. 123). Symbols say something about the essential nature of what they represent even before being fully interpreted. For example, whereas a temple may symbolize the center of life, fertility and well-being for a people, intrinsic to its meaning is the physical structure and the worshipful events which occur within it (Patai, 1967, pp. 105-139).

Finally, symbols function as unifiers of meanings and experiences. The idiogenic meanings which arise from the structure of past experiences are un/consciously and collectively conceptualized into basic, multi-dimensional, symbols (Brent, 1984, pp. 42-43). Thus the commonality of shared traits surrounding a symbol evokes a congruence in one's identity and creates a bondedness within and between

peoples.

Themes: The Linking of Signs and Symbols

In a simplified version, signs are perspicuous cues pointing to something else whereas symbols are signs pregnant with whatever meanings that something else is. As such, people communicate through signs but participate in meaning through the use of symbols. Assuming that a communicative system of signs exists, when symbols are linked to become systems pregnant with meaning, particular themes take shape.

A theme is a symbolic message describing the personal interests and intentions that direct an individual's life (D. Capps, 1979, p. 18; H. A. Murray, 1938, pp. 123-129). As such, a theme is the story-line or lesson of a myth (Webster's). The characteristics of a theme are four-fold. First, themes are patterns of belief regarding the meaning an imaged experience has for an individual or group (Shneiman, pp. 16, 32). As with symbols, themes are assimilations of the objective meaning of imaged experiences into the subjective beliefs people un/consciously hold.

Second, themes are perennial (Capps, p. 29). Unconsciously formed, themes are held and revised so long as they provide the people a secure understanding of reality as they image it. They die when they no longer provide a purposeful function regarding the needs of the individual. Third, themes are expressions of psychosocial interaction between the individual and their social environment (Capps, p.

18). Themes express the systematic patterns and roles governing psychosocial interactions (Capps, p. 19).

Fourth, themes are value-statements defining the quality and direction of life (Capps, p. 29). Values are statements regarding the significance patterns of belief have for the identity of an individual or group (Webster's). And, because reverence for a system of symbols is the trademark of a religious phenomenon (Webster's), it is important that the nature of values be clearly understood.

Because experiences must be interpreted before they have meaning, and because interpretations reflect the particular concerns and past experiences of an individual and/or group, there are no purely objective interpretations, only relative interpretations assigned either absolute or relative status (Doty, 1986, p. 20). Likewise, because the value assigned to a symbol, and thereby to a theme, reflects the fusing of particular concerns to particular events by an individual or group, there are no purely objective value assignments, only relative assignments of either so-called absolute or relative value. It is within this context of relativity that values act as indicators of the worth and quality a theme holds for an individual or group. This contuition is clarified in the making of three major distinctions.

Value Worth: Sacred versus Profane

Value assignments of good versus bad signify the relative worth of an experience. Within this study the range of value-

worth is defined as extending from that which people regard as sacred to their essential identities (good) to that which they regard as profane to their essential identities (bad). Thus sacred values are defined as those which represent the ideals of a person or a society. They constitute one's beliefs about what is right and gives one's own life true being, because they signify what the individual un/consciously depends upon (i.e., places faith in) to secure a satisfactory sense of self worth and well-being). The sacred includes both wishful thinking regarding an idealized and/or heroic image of what the self should be (E. Becker, pp. 4-6; Horney, 1945, p. 98, 108), and the authentic symbols which the individual looks to, hopes in, and depends upon to cope with anxiety and to realize security and affection. In this regard, the former is sacred to what one believes they should be (one's idealized image of self) (Horney, 1945, pp. 96-114), and the latter is sacred to what one believes they are (their real self).

The profane is that which an individual or group regards as anathema (evil or cursed) to its existence; i.e., indicative of an existence void of real meaning) (Eliade, 1959, pp. 12-13). Hence the profane is that which is contrary to what is sacred because it represents an element of pseudo-being which violates one's beliefs about what their sense of satisfactory self worth depends upon. Profane values constitute one's beliefs about what is wrong, villainous, and should not be done. They represent what is to be avoided

because they signify what people believe will not enable them to cope with anxiety, and will in fact disrupt their sense of security and affection.

As noted earlier, sacred and profane values are good or bad to various degrees, varying according to an individual's concerns. However, even in the grayness of not as sacred as... and not as profane as... the heterogeneity between the sacred and the profane is absolute (Eliade, 1957, p. 11). This is not to say that symbols cannot represent both sacred and profane values, but when so, they are clearly antagonistic to each another. For example, in the story of Snow White, the apple is a symbol of life and nourishment, but it is also a symbol of death. In this case the different levels of value and meaning are made known as the story unfolds.

Sacred and profane values can be reversed. That which is valued as sacred may either be embraced as essential to one's being or rejected as truly being profane. Likewise, that which is valued as profane may either be avoided as anathema to one's being, or embraced in an attempt to displace the sacred. These reversals occur when either of two things happens:

1. People discover that they had faulty information, as when a child believes a parent's opinion but later discovers it was wrong.

2. People discover that what they put faith in no longer works, and in fact creates the opposite effect desired, as

when: (a) alcoholics discover that alcohol undermines their ability to cope rather than helps them; (b) people discover that the idolization of their pursuits of status and financial success become detrimental to their family life; and (c) religious people discover that their fervent beliefs in particular shoulds and shouldn'ts create a legalistic stranglehold blocking their needs for security and affection from being met.

Value Quality: Spiritual versus Secular

As indicators of value-quality, one must distinguish between two heterogenous realms of value, the spiritual (what Otto and Eliade term the sacred) versus the secular (Otto, p. 3). The spiritual constitutes the essence of reality; it is the infinite realm of true being. It is the manifestation of a wholly other order (ganz andere, Otto, p. 25), an absolute reality that neither belongs to nor is limited by humanity's reasoned experience of the world, one that is partially hidden apart from, but participates in a revealed union with, objects that are an integral part of the natural world (Eliade, 1959, p. 11).

Experiences of the spiritual are intuitive recognitions of one's own creatureliness before a supranatural power greater than oneself, experienced outside of or within oneself. They are characterized by an aura of absolute power, mystery, nonrational fear, and even fascination (Otto, pp. 8-41). Otto refers to all such experiences as numinous (from

Latin numen, god), for they reveal an aspect of what is recognized as divine power (1931, pp. 5-41). According to Reinhold Niebuhr, an awareness of the spiritual is a universal experience, but the particular assignment of sacred value to a thing or experience is relative to one's particular experience of the spiritual (1949, pp. 125-131, 184-186)

Contrary to the spiritual is the secular (what Eliade terms the profane [1959, p. 11]). The secular refers to the realm of finite reality; i.e., that which constitutes the natural world (Eliade, p. 11). It is limited by time and space to the experience of a finite existence in which powers greater, lesser, and equal to oneself are reasoned and known as ordinary to one's worldly existence. It is characterized by a humanistic philosophy of self-realization in which one's thoughts and feelings are devoted to corporeal existence, usually with disregard to a Spiritual existence (definition of corporeal, Webster's). As such, the qualitative distinction between what is spiritual and what is secular is not one of good versus bad, but one of true being versus pseudo-being (Durkheim, pp. 38-39; Eliade, 1959, pp. 12-13). Eliade clarifies this distinction in the following example:

A sacred [spiritual] stone remains a stone; apparently (or, more precisely, from the profane point of view), nothing distinguishes it from all other stones. But for those to whom a stone reveals itself as sacred, its immediate reality is transmuted into a supernatural reality. In other words, for those who have a religious experience all nature is capable of revealing itself as cosmic sacrality. (1959, p. 12)

Relationship of the Sacred and Profane to the Spiritual and Secular

As discussed in chapter 2, the un/conscious conceptualization and awareness of an Other predicates anxiety and the subsequent need to take care of oneself. Thereby, all efforts to take care of oneself are understood as being un/conscious ways of responding to the Other, which includes the spiritual. According to Eliade, even for the person who rejects the spirituality of existence, divested of all religious presuppositions, spiritual existence underlies the relative valuation and faith one places in their myths and rituals (1959, p. 23).

Viewed within this context, what people put faith in to secure their essential identities versus what they abhor is the difference between what is valued as sacred versus profane. Whether they say that faith involves the spiritual realm, the secular realm, or aspects of both is relative to the perspective of the individual. For example, two people may feel that their daily morning walks are a ritual they depend upon to retain their image of self. In this regard that event is assigned sacred value. However, one person may understand it in a secular sense as simply a needed time to get away from pressures and do some internal regrouping, whereas the other person may view it in a spiritual sense as time to commune with God. Either way, both people are motivated to take care of themselves by creating and revering

themes sacred to their existence; i.e., themes which form their personal religious systems.

Value Quality: Expressions of Attachment and Autonomy

Having stated that myth and ritual are the basis for how people deal with anxiety and develop identity, it is important to note that, broadly speaking, there are two intertwining strands of caring for oneself that typify myths and rituals: attachment and autonomy. On account of sex-differences and the expectations inherent in sex-role stereo-typing, one set of themes is more common to women and the other more common to men. According to Nancy Chodorow, women are more concerned about relationships; i.e., more relationally-oriented, than are men (1978, pp. 166-170). This reflects the fact that, whereas both sexes form an early bond to their mothers, girls do not experience the need to distinguish and separate themselves from their mothers in order to form their personalities the way boys do (Chodorow, pp. 166-167). This is partially because girls are already the same-sex as their usual primary care-givers (mother).

Subsequently, female personality traits can generally be characterized by a connectedness to their mother, the sharing of emotions and empathic care, and continuity of the self with the world (viewing the world as a web of relationships) (Chodorow, pp. 169, 167, 169; Gilligan, p. 57). As such, issues of identity development and the capacity for intimacy are often so fused that women come to know themselves and

experience affirmation through cooperative relationships rather than through separating themselves as is more common with men (Gilligan, p. 156). Consequently, the beliefs and behaviors undergirding female identity development tend to be characterized by themes of attachment and care for others as a means of keeping systems intact which in turn functions as a means of keeping one's own identity intact (Gilligan, 1982, pp. 159-160). Concurrently, as girls grow older, they most often feel threatened when experiencing separateness (being ostracized) or the anxiety of overachievement (since individual achievement may be interpreted as valuing identity over intimacy), but are hindered by a lack of autonomous boundaries separating themselves from others; i.e., overdependence (Chodorow, pp. 169-170, Gilligan, pp. 8, 159).

Males, on the other hand are usually opposite-sex from their primary care-givers and must distinguish themselves from their mothers in order to establish their sex-role identities as men (Chodorow, p. 80). As such, men tend to concentrate upon securing their own identities via an achievement orientation and emotional individuation prior to developing their capacity for intimacy (Levinson, 1978, pp. 241-243). Thereby, men are characterized by a differentiation between self and the world, often viewing the world and moral dilemmas as a matter of reciprocal roles and principles (Gilligan, 161-163). They tend to be autonomous and have a hierarchial respect for preserving the individual rights of others. This

is a means of protecting the rights of others which in turn functions as a means of protecting oneself from being encroached upon. Concurrently, as boys grow older, they most often feel threatened by intimacy (being smothered by another person) but are encumbered by a lack of close emotional relationships; i.e., under-dependence (Chodorow, pp. 169-170, Gilligan, p. 8).

These differences reflect not only differences in sex, but the perpetuation of socially biased roles based on myths and rituals passed down through generations by those in power (Rohrbaugh, pp. 161-162). Hence, while children look to their same-sex parent for gender identity, their personalities tend to be shaped most by the parent who is perceived as having the most power, which in Western cultures tends to be males (Rohrbaugh, pp. 127-129). This is because those who have the most power tend to have the most reinforcements. As noted by Nancy Chodorow,

Women in our society are primarily defined as wives and mothers, thus in particularistic relation to someone else, whereas men are defined primarily in universalistic occupational terms. (p. 178)

Consequently, the beliefs and behaviors by which men and women identify themselves and cope with life are largely circumscribed by role expectations; i.e., the reward systems inherent in sex-role stereo-typing (Chodorow, p. 178; Goffman, p. 5; Rohrbaugh, pp. 144-149).

Comparatively speaking, following adolescence (11-23), adult women tend to be strongest in an attachment orientation

during the first major era of adulthood, ages 24-37 (Lopata and Barnewolt, p. 106). During the same era men tend to be strongest in an autonomy orientation (Levinson, pp. 80, 241). During middle adulthood, approximately the ages of 37-53, both women and men tend to experience an era of transition whereby they re-evaluate the first phase of adulthood, terminate some patterns and establish others (Levinson, p. 241). Then in later adulthood, approximately age 54 and older, women tend to become more autonomous than they previously were, whereas men tend to become more concerned with their relationships than they previously were (Levinson, pp. 20, 242; Neugarten, p. 96).

Erikson (1950, 1980), Gilligan (1982), and Levinson (1978) summarize the reasoning for such occurrences as follows. Psychosocially, late adolescence and early adulthood (approximately 18-26) is the period when women are largely expected to and tend to achieve a sense of identity and intimacy (over against identity diffusion and isolation), often by fusing the two in a relationship with a man. Thus, for women identity tends to be achieved through a secure sense of connectedness to others and the capacity for individual work achievements (aside from the family) is often given secondary importance until later in life. During the same period men tend to and are largely expected to focus their ambitions upon achieving a sense of identity, often by proving themselves in a job or some competitive activity. Thus, for

men identity tends to be achieved through a secure sense of autonomy and the capacity for giving love is often secondary (except as a security measure to protect them from experiencing isolation) until later in life.

This is compounded by the biological fact that men and women are at the height of their physical energies and reproductive capacities during their 20s and 30s. If a woman becomes a mother, she often becomes the principal caregiver, focusing the bulk of her energies upon cultivating family relationships. If a man becomes a father, he often becomes the principal provider, focusing the bulk of his energies upon cultivating occupational achievements.

During the age 30 transition, if an individual is married and has children, s/he often begins to feel more sense of responsibility for more than him/herself. According to Erikson, men begin to experience a stronger need for relational intimacy competing with their autonomous desires for socially-recognized identity achievement (work). Women generally desire to integrate their needs for intimacy with those of generativity (taking care of someone) in order to expand the love they have for husband and family into love and care for the family and other relationships (e.g., friends, family, community). From about 32-40 these trends continue and are given structure as the individual attempts to fulfill the ideal image of their youthful aspirations in the culminating life structure for early adulthood.

The mid-life transition of 37-53 often occurs as a major reassessment of commitments made and failures and achievements reaped in the early adult era; i.e., realizations of one's real self. During this period both men and women reflect upon what they have done thus far and what they want to do with the rest of their lives. This is compounded by experiences of menopause and the empty nest (children leaving home) for women, and a reduction of energies and a realization of what aspirations have and will not be reached in the workplace for men.

The onset of this process usually occurs earlier for men than women. This occurs for two reasons. First, because men tend to judge their happiness by comparing their achievements in the workplace to those of their peers, the presence of a new generation of young adults competing with them for the same occupational rewards presses men (and women) in mid-life (age 37-42) to begin re-evaluating their roles and goals. Second, because menopause and the empty nest generally do not occur before age 40-42, women who primarily identify themselves through the family life tend to first adjust to their husbands' dilemmas, and then adjust to the facts that they can physically no longer have children and that their children are moving away; all of which may press a woman to re-evaluate her roles and goals (Baruch, p. 169).

Within this scenario, people in mid-life often feel their own mortality as they interact with a younger adult generation

having fresh ambitions. They must thereby come to terms with their pride in order to successfully make the shift from being paternal/maternal to combining one's authority with acceptance and respect for a younger generation. Likewise, they experience a mental time shift from looking at how little time has gone by to noting how much time is left. This may be a reflection of being disappointed with fidelity investments in marriage, family, and work, and/or wanting to break from a pattern of feeling isolated in life. And/or it may be a time to realize that while youthful physiques and ambitious idealisms are declining, other qualities such as compassion, breadth of perspective, love, care, and wisdom can ripen. Either way, women and men in mid-life often struggle with whether or not to choose new directions as a last chance to regasp refined youthful ambitions of career and love.

Persons coming out of their mid-life transition into an entry level structure for later adulthood (age 54 and older) are faced with how to resolve their needs for identity and intimacy through a balance of autonomy in oneself and connectedness to others (J. Brooks-Gunn & B. Kirsh, 1984, pp. 14-20; Levinson, 1978, pp. 62-63). For example, as suggested earlier, men tend to over-identify with their work. But as they either look to or suddenly experience retirement they often experience a gap indicating their need for something more in their relational identity. Likewise, women tend to over-identify with their relationships. But as they either

look to or suddenly experience the empty nest and menopause, they often experience a gap indicating their need for something more in their autonomous identity. The challenge is to creatively and productively reinvest oneself and one's reworked identity into generative tasks such as mentoring, coaching, teaching, or accumulating material goods to pass on in order to care for the next generation. If an individual is not able to accomplish this in a renewed later-life structure, s/he will likely flounder in a life that seems stagnant and without adequate, relevant meaning. And, as noted by Erikson, even if an individual is intensely productive and creative, if there is no real generative sense of caring for others underlying his/her motives, s/he will likely lose the opportunity to feel purposeful for life because of his/her own self-absorption (1980, pp. 103-105).

Myth and Ritual

Definition and Functions of Myth

Characteristics of Myth

A myth is a narrative describing the organization of symbols into a theme(s) (Doty, 1986, pp. 10-20, 23-24). It is a composition of fact and fantasy, of perception and interpretation, regarding an imaged other or others (Eliade, 1959, pp. 95-96). Further, a myth is humanity's attempt to explain how it perceives the durative meaning an imaged other has for one's own life (W. Duggan, p. 18, Gaster, 1961, p. 24). It is comprised of three key subsystems: (a) structure,

(b) content, and (c) theme(s) (M. Freilich, p. 210). Structure refers both to the format used to communicate a myth (e.g., poem, prose, story, lamentation, psalm, proverb, epitaph, etc.) and the technical interplay of characters and events fashioned to get a message across.

Content refers to the signs and symbols which comprise a myth. In this regard, a myth narrates a portion of historical identity. It is a type of story that explains an event that took place in primordial time through the various inbreaking of sacred and profane powers in the everyday world (Beane & Doty, p. 3). Subsequently, the content of a myth is a combination of fact and fantasy which may or may not have actually happened to the mythologizer but corresponds to events in his/her own history.

Theme refers to the symbolism of hidden messages and instructions as to what is sacred and what is profane to life (E. S. Shneidman, 1981). It is inclusive of aphorisms, adages, rules, and story-lines. However, what a theme reveals about life is always real for those who identify with the myth. For example, the story of Cinderella is fictitious, but the messages it conveys about good and evil are real themes which one can identify with. Likewise, there is evidence for and against the occurrence of a great flood(s) in history, but the message of obedience and trust versus disobedience and idolatry describes what is sacred and what is profane to life (J. G. Frazier, 1919, pp. 104-360). In turn, these truths are

confirmed by personal experience. For example, a seasonal myth is true because of the rotation of the seasons, a cosmogonical myth is true because the existence of the world is there to prove it, a cultural myth is true because of a people's traditions, a family myth is true because of its rules, and an individual myth is true because it corresponds to his/her identity and experience.

Myths range from personal myths (e.g., Campbell, 1959) to culturally important stories (e.g., Gaster, 1961; Turner, 1969). As self-explanations, they imply the implicit recognition of unknown factors and limited understandings which comprise the gap between human comprehension and imaged realities, especially regarding the purpose and origin of creation, life, birth, death, and ideas for an afterlife. Subsequently, they imply the recognition of elusive forces beyond the myth-maker which are the source(s) responsible for these mysteries; e.g., not-me's described as God, fate, and chance. It is this need to deal with that Source and/or sources that provides the impetus for the creation of a myth.

Further, myths correspond to actual experiences and combine elements of the real and ideal which the mythologizer(s) can neither arbitrarily create nor destroy because of the unconscious identifications made with the myth (Tillich in May, 1960, p. 87). As such, the interpenetration of subjective perceptions and the real world transforms historical facts into religious truths for the mythologizer.

For example, the Exodus from Egypt is an objective historical fact. But it becomes a revealer of religious truths when its significance is portrayed in the paradigmatic terms of myth.

Finally, myths are born, revised, and sometimes die (Doty, 1986, pp. 50-51). The structure and to some extent the content of a story can arbitrarily be created and changed, but a story becomes a personal myth only insofar as someone makes a personal identification with it. In order for this to occur, the theme inherent in a story must evoke a projective identification within the individual and/or community; i.e., a transference must occur so that what was a random story-line becomes my story-line, paralleling and symbolizing what is sacred and profane in one's own life.

Although the revision of a story is basically an arbitrary decision reflecting the subjective intent of the story-maker, the revision of a personal myth does not occur unless the myth-maker accepts such changes at an unconscious level. This is because revising a personal myth means revising both the theme and the content of the myth - which changes the story's function for the individual. Particular aspects of content are more symbolic than others depending upon the person; e.g., changing the main character from a man to a woman may alter the significance of a story for one person but not another. In turn, some aspects of a story act more as signs conveying one basic level of meaning whereas others evoke more personal identification; i.e., are more

symbolic. Likewise, changing a theme; e.g., the point of a story, changes its meaning. This subsequently changes how it functions for an individual, including if its value remains essentially the same or is reversed. For example, if the main character of a story is changed from a hero to a villain, the parallels between the story and the observer also change. Likewise, if the experience of the observer no longer supports the theme, the function of the myth also changes. For example, a practicing alcoholic may cling to the myth that the use of alcohol is a coping mechanism essential, and thereby sacred, to maintaining a desirable identity. However, the recovering alcoholic discovers this is not so, but retains the original myth as a reminder of what is detrimental, and thereby profane, to maintaining a desirable identity.

Finally, variations in theme also change how much an individual identifies with a myth. Viewed along a continuum, how relevant a particular myth is to an individual's beliefs and concerns reflects how much power it has to evoke a positive or negative identification (E. Klinger, p. 39). However, a theme may be very relevant to one's belief's and experience, but not be adequate to address their concerns. For example, in his book Your God Is Too Small, J. B. Phillips notes that a major reason people turn away from putting their faith in God is because

they have not found with their adult minds a God big enough to "account for" life, big enough to "fit in with" the new scientific age, big enough to command their highest admiration and respect, and consequently their

willing cooperation. (1979, p. 8)

Thereby, variations in theme affect both the relevancy and the adequacy of a myth for enhancing the life of an individual and/or group.

A myth dies when it no longer has the power to evoke an identification; i.e., it is no longer true for a people (Cox, p. 58). This means that the myth fails to explain the gap between one's felt needs (concerns) and one's experience. It usually occurs for one or both of two reasons, either: (a) the myth is seen as an inadequate and essentially untrue explanation of past experience (e.g., "that's not the way it was"); and/or (b) new experiences take place which no longer support the old myth (e.g., "that's not the way it is"). Regardless, when a myth dies, it is either forgotten or reduced to the status of a basically irrelevant story. However, the need to fill a gap continues to call for and evoke the formation of a new myth, one which may or may not incorporate elements of the old myth, but is more consistent and more true to life as the myth-maker images it.

Functions of Myth

Because myths are made up of symbols and signs, the functions of a myth can be delineated by a close examination of the functions of symbols and signs. The primary functions of myth are as follows.

First, myths attempt to resolve fundamental human dilemmas and provide answers to existential questions

(Freilich, p. 224). Through myth humanity expresses its sense of dependence upon whatever it identifies as the origin and end of its world, as well as its understanding of its own powers and limitations (Ricoeur, 1974, p. 391). It is in identifying and dealing with this source and/or sources that myths are defined as phenomena having an inherently religious function. As such, myths are a paradoxical means to fill gaps, to explain that which humanity cannot fully understand (Campbell, 1959, p. 15). Consequently, in making meaning, myths are an attempt to cope with that which is not fully understood. By delineating what is sacred and what is profane in a narrative format, myths act as mediators providing exemplary models for activity by which humanity can ascertain direction in order to provide for its physical, psychological, and spiritual needs (Beane & Doty, p. 9). Thereby, myths reflect not only what one believes about reality but how to take care of one's own experiential and existential needs for security and affirmation within that reality (Horney, 1939, pp. 102, 135, 131). This remains true even for myths originally devised for entertainment purposes (Malefijt, p. 188). As such, myths are bastions of belief within which people create truth, experience identity, and invest faith in order to take care of themselves and adequately address their concerns.

Second, myths reveal the priority of concerns of the mythologizer (Doty, 1986, pp. 29-33). In other words, the

particular myths and rituals deemed to be most significant to an individual, group, or culture subsequently reveal the particular concerns which are most significant to that individual, group, or culture. For example, Margaret Atwood (1972) notes how one culture identifies with a theme of survival (Canadians), another upholds the overcoming of frontiers (the United States), and yet another tends to view itself as a castle set apart from the rest of the world (England).

Likewise, within a myth various levels of thematic expression are held to be more or less important for a mythologizer, differing between mythologizers (Stahlin, 1967, p. 779). For instance, the theme of obedience versus disobedience underscored in the exile of Adam and Eve may be understood as its primary message, superseding a secondary message of human creation. On a more familiar level, the rule "Do not talk back to your parents" is more or less important in one family as compared to another. Consequently, as the concerns of a mythologizer change, the significance of particular themes and myths may also change.

Third, by linking symbols into themes and themes into stories, myths give unity to experience (Doty, 1986, pp. 30-33). They create systems of meaning by ordering connections within the myriad of contrasting symbols gained on various planes of experience throughout the life cycle into systems of meaning (Levi-Strauss, p. 93). For example, geographical,

religious, technological, biological, meteorological, and social elements of experience may all be integrated within myths.

Fourth, myths give durative meaning to experience (Gaster, 1969, p. xxxiv). The distinction of symbols and signs and the ordering of symbols into themes implies a rationalization that unearths and limits the particular meanings of symbols for experience (Ricoeur, 1974, p. 29). In other words, by deliteralizing and explaining an experience, a movement occurs away from the hiddenness of symbols to the revelation of particular meanings contained by a myth (Hillman, pp. 137-143). As such, a function of myth is to bring closure to experience by explaining and defining what is real and what it is not (including levels of reality), a judgement which in turn prescribes the true reality of what life should be versus what it should not be according to the mythologizer (Doty, p. 164; Freilich, p. 210; Horney, 1945, pp. 96-114). Likewise, implicit in the assignment of meaning is the assignment of values regarding what experiences in life are sacred versus what are profane, what is spiritual versus what is secular, what constitutes attachment versus autonomy. However, the revealing of symbols also restricts and can even stagnate the meaning of myth; i.e., a myth can become static and out of time unless its symbols are reinterpreted as circumstances change. Fifth, myths provide the basis for rituals. This means that the behaviors comprising a ritual

are symbolic expressions of the un/conscious beliefs portrayed by its correlative myth (Gaster, 1961, p. 24).

Finally, myths have a social function: they bind and separate identities (Doty, 1986, pp. 47-49). The communication of myths through signs (language) enables people to achieve, receive, and express identity in accordance with and differing from those around them. In this regard myths imprint and validate specific moral codes into normative constructs governing social interactions (Doty, pp. 49, 54). Subsequently they are the stuff of intra- and interpersonal dialogue whereby the historical values and beliefs inherent in a cultural identity and individual experience bind and separate peoples, enabling generations to pass on values, institutions to be formed, groups to experience cohesion and shared purpose, and individuals to gain identity and learn roles and norms appropriate for social discourse. These functions form the schema essential to the survival of the human species (Campbell, 1959, p. 18). They are the means by which humanity understands life, including itself, and takes care of itself in the midst of that life. Without myth there is no identity, no understanding, no differences among concerns, no purpose, and no socialization (Doty, 1986, pp. 42-49).

Definition and Functions of Ritual

Characteristics of Ritual

Rituals are recognizable patterns of symbolic behaviors

done in relationship to an other (Goffman, p. 19; Mead, M., p. 87, 89) which convey other than overt messages. They are anamnestic events stylized to express personal beliefs and to bring about specific results for particular occasions (Grimes, p. 57, Malefijt, p. 189). According to Margaret Mead,

for an act to be ritual, in human terms, therefore, one must be conscious that it is ritual, and yet, at the same time, one must not be too conscious, because if the consciousness is too explicit the blend between the past and the present is lost....Only if a ritual is conducted in the same way, only if the same words are spoken in the same order and accompanied by the same gestures, will the same feeling of security be present. It is this security which integrates.... (pp. 91-92)

In regard to this description, rituals are prescribed forms consciously and/or unconsciously recognized as having a particular function which depends upon enacting a correct form reminiscent of past experiences (Grimes, pp. 38-39). For example, a wedding involves the formal enactment of elements deemed necessary for a marriage commitment. Likewise, many sports figures such as tennis and basketball players go through subtle, personal routines prior to taking a shot.

There are basically three types of rituals: seasonal rituals, rites of passage, and personal rituals. Seasonal rituals refer to the grand rituals which mark the critical events in the life of a community such as the end of a harvest and a community celebration (Gaster, 1961, pp. 26-48). Rites of passage refer to events that center on the individual and are associated with transitions of role status in the individual's life cycle, such as ceremonies of baptism,

graduation, marriage, retirement parties, and funerals (Eliade, 1959, p. 184-188; Erikson, 1977; Malefijt, pp. 190-193). Personal rituals refer to the reiterated activities people un/consciously rely upon to maintain a personal homeostatic balance (Bagarozzi & Anderson, 1989, pp. 13-14). These might include daily routines regarding sleeping, eating, worshipping, exercising, etc., the performance of duties and roles, and the reiteration of particular gestures such as facial expressions and the coordination of bodily movements.

Whereas there are obvious differences between the types, all rituals assume the process of ritualization: the formalization and improvisation of minute patterns of daily interplay into ritualized customs (Erikson, 1977, pp. 78-79). This process is influenced by social learnings and reinforcements, and stylized to meet the particular needs of the ritualizer within particular contexts (Grimes, p. 50). As such, rituals as well as the ritualization process are a means of addressing the concerns of the ritualizer(s) which in turn is a means of addressing that which sacred and that which is profane to the ritualizer(s).

Rituals occur in four stages: (a) cuing, (b) separation, (c) transition, and (d) reintegration (Klinger, 1977, pp. 52-62; Malefijt, pp. 190-191). To begin with, a cuing behavior calls for a response thereby setting a ritual in motion (Goffman, p. 43). It may be a gesture at a social interaction, reaching an age of accountability, a call to

worship, a holiday, etc. Separation is an attempt by the individual to disengage from current patterns in order to respond to the cue. Transition is an adaptative behavior designed to deal with whatever barriers exist to the desired goal. And, reintegration marks the equilibrium of the ritualizer in his/her newly acquired status following the event. As such, all rituals have a function (Malefijt, p. 189).

Finally, similar to myths, rituals are born, revised, and sometimes die (Grimes, pp. 37, 57-58). As a behavioristic phenomena, the formalization of patterns into rituals occurs for a purpose, depending upon the needs of the ritualizer. For example, an individual can embark upon an exercise program for stress reduction and/or recreation, a client can learn new ways of communicating to better relationships, and a church can introduce a new liturgy to meet the character of a congregation; none of which requires an unconscious acceptance. However, in order for a behavior pattern to become a ritual, there must be some degree of ownership that takes place indicating "this is the way it should be done" (Doty, 1986, p. 66). As such, ownership is an un/conscious identification which affirms the mythological value of the ritual for the individual; i.e., that the rightness of a ritual is a matter of fact and fantasy signifying what is sacred to the life of the individual (Doty, 1987, p. 66-67, 84-87).

Thereby, in order to revise a ritual one must contend with how important the ritualizer believes it is to maintaining his/her essential identity. Even a ritual that provides a minimum measure of security is often felt to be more adequate than placing faith in the unknown. Likewise, a pre-existing ritual is often felt to be more relevant to one's situation simply because it is more familiar to the ritualizer. Thus a child may steal, an abuser abuse, and people copulate on fields because they know, based upon past experience, what their behavior will produce; e.g., getting attention, feelings of power, and fertile fields. This gives the ritualizer more sense of security and less anxiety than venturing into new ground in which s/he has no history of results. Consequently, how important a ritual is reflects the ritualizer's un/conscious belief in its relevancy and adequacy in regard to the concerns affecting his/her sense of well-being.

Revision occurs in one of two ways. First, as the individual's beliefs and concerns change, his/her rituals often change, too. This reflects the adequacy and relevancy of the old rituals to the changing mythology. How much change occurs depends upon three things: (a) how dependent s/he is upon continuing a particular way of doing things, (b) how different the revised outlook is from the original, hence how well the old rituals apply to the new beliefs, and (c) how significant the changing myths are to the emerging self

concept. For example, experiencing an emotional and/or developmental crisis may shatter or enhance one's faith in God causing one to change their ways.

Second, the reverse may also be true. The conscious revision of old rituals may create a changed outlook with differing concerns. This reflects the adequacy and relevancy of the old mythology to the changing rituals. How much change occurs depends again upon three things: (a) how dependent s/he is upon believing something is true; (b) how different the revised rituals are from the original, hence how well the old beliefs apply to the new rituals; and (c) how significant the changing rituals are to the emerging self concept. For example, the impact of a job loss may shatter or enhance one's beliefs about the validity of their vocational roles.

A ritual dies when it no longer works; i.e., it no longer has the power to evoke an identification from the ritualizer(s). This means that the ritual fails to bridge the gap between one's needs and one's beliefs about what it means to take care of oneself. Similar to the revision of a myth, this occurs for one or both of two reasons, either: (a) one's mythology no longer supports doing the ritual; i.e., a ritual is viewed as an essentially irrelevant and inadequate way of addressing one's current needs; and/or (b) it does not accomplish what it is supposed to; i.e., it does not enable one to adequately take care of their needs. In either case, the importance of the old ritual is de-emphasized and

discarded. However, the need to do something to take care of one's needs continues to call for and evoke the formation of a new ritual, one which may or may not incorporate elements of the old ritual, but works better and is more true to life as the ritualizer experiences it.

Functions of Ritual

The function of rituals is to serve as the dependable means by which the ritualizer tries to take care of him/herself in relation to an other and thereby avoids, responds to, and deals with anxiety (Kluckhohn, pp. 42-46). In particular these functions include the following.

First, rituals act as a means of establishing an order which orients the ritualizer(s) in time and space in relation to an other(s) (Erikson, 1977, p. 83; Ramshaw, p. 23). According to Gaster, rituals transpose punctual reality into the durative life of the community and/or individual, the real world into the sacred and profane reality of the imaged world (1961, pp. 24-25). They do this by objectifying the present situation in accordance with past experiences and the durative elements desired in the correlating myth. This structure gives the ritualizer a familiarized context and response with which to care for him/herself while dealing with environmental cues.

Second, rituals provide continuity in the face of change (Turner, p. 15). By reaffirming and integrating the meanings of past experiences, rituals provide a secure platform in the

present on which to anticipate similar experiences and cope with gaps in what is known. And, so long as they accomplish what they are supposed to do they remain in place. However, when changes occur that a ritual cannot be adapted to, that ritual becomes archaic (out-dated). This creates discontinuity and even havoc, leading to the alienation of people from their society, family, religion, and even from aspects of themselves hitherto regarded essential to their identities (Erikson, 1980, p. 103; M. Mead, 1973, p. 95).

Third, rituals are un/consciously designed to ensure an expected outcome; i.e., to procure supra/natural blessings through the licit identification of present experiences with their mythological counterparts (Patai, p. 6). This means that ritualistic behaviors are motivated by the desire and expectation of gaining some form of satisfaction. In turn, this indicates that rituals are created and depended upon to be reliable means of coping with recognizable gaps in the satisfaction of physical, social, psychological, and religious needs. This is compounded in that gaps reflect not only the needs of the ritualizer for closure, but the mystery of how to bridge these gaps. Hence the use of rituals presumes that by putting faith in practices deemed sacred as opposed to those regarded profane (i.e., right versus wrong), the ritualizer's needs will be met in a way deemed satisfactory (Erikson, 1977, pp. 82-83). Finally, because ritualization is a process based upon faith, the degree to which it occurs reflects a people's

need to rely upon the forces invoked by the ritual to procure the desired results (Patai, p. 6).

Fourth, rituals characterize personal identity; i.e., they convey systems of meaning held by a person or persons (Goffman, p. 5). They demonstrate what a person stands for, including his/her status, morals, political or religious values. Likewise, rituals are an enactment of the myths that underlie acceptable rites of passage for the novice and/or outsider regarding what events are sacred versus profane to the individual and/or corporate life cycle (Doty, pp. 104-105, Turner, 1969, pp. 94).

Fifth, related to the above, rituals bond individual and communal destinies (Crocker, p. 59). In teaching a sanctioned way of doing things, rituals transform the individual sense of responsibility for self and others into a joint sense of manifest destiny. This occurs as the satisfaction of immediate needs is lifted into the context of communal roles and dialogue (Erikson, 1977, p. 82). Thus, as sanctioned ways of doing things, rituals also mediate how to prevent and resolve conflicting roles and viewpoints. In turn, this is a means of providing for social cohesion and differentiation within particular contexts (Erikson, 1977, p. 83). Thereby, rituals function both as a means to control destiny (as in the use of rules) and as a means of being responsible for it (as personal statements regarding the value of concerns) (Harre and Secord, 1973, pp. 176-177).

Finally, in view of the above, the primary function of ritual is to enable the ritualizer to achieve a (secure) degree of integration which was not present before the ritual was enacted (Mead, M., p. 92; Doty, 1986, p. 89). This means that regardless of whether a ritual is actually life-giving or life-taking, it is a means of transition from one state to another which is designed to result in feelings of security (Doty, p. 105).

As noted earlier, rituals are cued by particular needs and situations and involve a disengaging from current behaviors, a transition of adaptation into the ritualized patterns, and a reintegration of the ritualizing organism following the event. This process anticipates meeting changes with activities that have proven relevant and workable in the past. Subsequently, a ritual occurs only if it is conducted in the same way; i.e., the same words are spoken in the same order and accompanied by the same gestures. This sameness generates a security which results from integrating the past with the present while anticipating the future (Mead, M. pp. 91-92).

Relationship of Myth and Ritual

In varying degrees a ritual is an animated enactment of the thematic reality modeled by a myth (Gaster, 1961, pp. 24-25; Hooke, 1935, pp. iv-vi; Leach, pp. 13-14). Thereby, myths characterize themes of belief about people and the reality they participate in. And rituals are the patterns of action

enacted to deal with that reality.

Either myth or ritual may become the dominant expression within any specific context (Doty, p. 77). Likewise, whereas myths explain the beliefs underlying rituals, in practice myth and ritual may become separated functions. For example, identification with a theme of conquering frontiers may be a source of cultural pride and identity for Americans regarding what they have done and ought to do, but the experience of Vietnam, problems with space flight, and competing foreign economic markets has caused Americans to step back from conquering new frontiers in order to shore up those which are lagging. Subsequently, myths may be learned but have little symbolic power to carry them into action, as when a story is retold to engender pride in one's cultural heritage. And, rituals may be learned prior to fully understanding the reasoning behind them. For example, an Apache medicine-person may not learn the underlying mythic account of ritual until after s/he has mastered a healing ritual (Doty, p. 78). Thus a myth can exist without being enacted, but a ritual always presupposes the symbolic prescription of a myth (Gaster, 1961, pp. 23-25; Grimes, p. 61).

Conclusion

This chapter examined the form and functions of myth and ritual. This, in order to gain an understanding of what people believe and what they do to take care of themselves. This review revealed four major points about the psychological

and religious nature of humanity. First, what people believe to be their major and ultimate concerns comprise the true reality of life; i.e., what they idealize as sacred shoulds as opposed to the profanity of should nots. Second, signs and symbols form the themes which underlie the structure of myth and ritual. Specifically, themes are the point of myths and rituals, delineating their particular value and worth. Third, the literature suggests that what people place faith in (e.g., the objects and gods they create and revere) is their way of dealing with threats of anxiety and attempting to actualize a sense of well-being. This suggests that the relationship of myth and ritual to anxiety is a valuing process by which people link the objects of their concerns to the objects of their faith.

CHAPTER 4

METHODOLOGY

The purpose of this chapter is to describe the methodology employed to examine the phenomena of study. Sample selection and sample categories, instrumentation development and design, data collection procedures, interview protocol, interviewer training, and data analysis procedures are described.

Sample

Sample Selection

The subjects for this study were a convenience sample of adult men and women who live in a large metropolitan area of southern California. Only adults were interviewed because adults generally have a firmer sense of identity than children or adolescents (Erikson, 1959). The only criteria for inclusion in the study were that the subjects had no prior relationship with the interviewers, could speak English, and were beyond 23 years of age.

Subjects were acquired in two ways:

1. Local organizations (Rotary Club, City Sanitation, senior citizens' centers, Executive Women International, fire

departments, graduate school of psychology) were contacted by telephone. The study was briefly explained by stating,

My name is ---- and I am a student at the ---- Colleges. I'm doing a paper on people's behaviors and beliefs about themselves by talking with them about memories of the family they grew up in, favorite stories, and how they deal with present concerns. I'm wondering if there would be anytime it would be possible to talk to any of the men/women there that might be interested in helping me with this?

If interest was expressed, the interviewer went to that organization and asked for volunteers. An assurance of confidentiality was given to each potential volunteer. Appointments were made and the interviews conducted at a place of convenience where minimal interruptions occurred. For example, meetings with senior citizens were often conducted sitting at a picnic table in a park near the senior citizen's center.

2. Referrals of volunteers from people who knew of the study were contacted for interest and interviewed upon receiving their informed consent.

Sample Categories

Six sample categories were formed according to gender and age. Category One was females 24-37 years of age. Category Two was females 38-53 years of age. Category Three was females 54 years of age and older. Category Four was males 24-37 years of age. Category Five was males 38-53 years of age. Category Six was males 54 years of age and older. In order to form these categories subjects were asked their age.

Instrumentation Development and Design

General Description of Questionnaire

A guided interview format was developed to assess subjects' perceptions of their family of origin, favorite stories, heroes and villains, best and worst experiences, God imagery, and present concerns (see Appendix A). The questionnaire consisted of seven parts and 135 questionnaire items (see Appendix A). Apart from Part 1 (Basic Information), the questionnaire was designed as a projective tool to uncover the thematic identifications subjects have from their perceptions. Questions were open-ended in order not to limit the subject's ability to describe themselves.

General Description of Assessment Codes

Two assessment codes were developed to identify subjects' perceptions. The first was a two-part code developed to identify categories of value themes (see Appendix B). The second code was developed to identify anxiety in the content analysis of case studies (Appendix C).

Validity and Reliability Issues

Face Validity

Before their full-scale use, the questionnaire and assessment codes were individually evaluated by three female professors and three male professors--experts in religious education, church history, nursing research, social research, religious ethics, pastoral counseling and psychology.

Informally, all six agreed the instruments would measure what they were designed to study.

Content Validity

The content validity of the seven parts of the questionnaire is as follows:

Part 1: Basic Information. Demographic information was gathered regarding gender, age, religious/denominational preference (if any), degree of religiosity, marital status, birth order, number of children in family of origin, level of education completed, financial status, job level, particular employment, and ethnic background. The 10 items selected for inclusion within this section were based on the work of A. B. Hollingshead (1975).

Part 2: Early Family Memories. Twenty-two items were developed to elicit beliefs regarding one's family of origin and its individual members. The items were based on Stephen Anderson and David Bagarozzi's (1984) presentation of "Family Myths: Birth Order" at the American Association for Marriage and Family Therapy (AAMFT) Annual Conference. Adaptation of their questionnaire was done with their express permission (see Appendix D). Early memories and beliefs about one's family of origin prepare the individual to meet the future with an already tested style of action; thus, these activities are foundational to identity development (Bruhn, 1985; Erikson, 1950, Horney, 1937). For example, item 26 states:

Who, if anyone, caused you to feel most insecure

about yourself at times?

Part 3: Favorite Story. Nineteen items were developed to elicit beliefs regarding the themes inherent in a favorite story. These items also were based on Anderson and Bagarozzi's (1984) presentation and permission. Beliefs regarding favorite stories symbolize themes significant to one's own identity (Gerkin, 1984). For example, item 34 reads

When you think back over all the stories you've ever come across, what book, fairy-tale, fantasy, television show or movie is a favorite that you especially enjoy?

Part 4: Hero/ines and Villain/esses. Eighteen items were created to reveal beliefs regarding the themes that characterize one's identification with a particular hero or heroine or type of hero or heroine. Beliefs about heroes and heroines as positive authentic and idealized images symbolized themes sacred to one's own identity (Horney, 1945, Levinson, 1978) as contrasted to beliefs about villains and villainesses that their negative qualities symbolize themes profane to one's own identity (Ricoeur, 1969). For example, item 53 states

When you think of characters or people you admire, real or fictional, who comes to mind as one of your heroes or heroines?

Part 5: Personal Stories: Best and Worst Experiences. Twenty-two items elicited beliefs about what has constituted a "best" and "worst" experience in one's life. Stories regarding best and worst experiences represent positive and negative themes sacred and profane to one's own identity

(Beck, 1985; Gerkin, 1984; Horney, 1945). An example of this is item 81:

When you think of significant events that have happened in your life, does anything come to mind as one of the worst or one of the most difficult for you?

Part 6: God Imagery. Twenty items were created to reveal beliefs about, experience of, and relationship to the spiritual; including what one places faith in. Beliefs regarding faith and God representations symbolize significant themes in one's own identity (Erikson, 1980; Fowler, 1981; Rizutto, 1979). For example, item 95 was intended to tap one's visualization of the anthropomorphic versus mystical qualities of God:

When you think of God, what image or images come to mind? How do you picture God?

Part 7: Present Concerns and Values. Twenty-two items were designed to elicit beliefs regarding one's present concerns and values. The rationale is that beliefs regarding present issues and values represent themes significant to one's own identity (Baruch, 1983; Fowler, 1981). For example, item 128 is designed to reveal the components of a negative situation:

What comes to mind as one of the most difficult decisions you've had to make?

Construct Validity

The premise that myths and rituals are a combination of fact (reality) and interpretation (projection) was evaluated

by correlating the values of items assigned to category (1) real items (family memories, best and worst experiences, God-imagery items 94, 97, 98, 99, 100, 101, 108, 109, 110, 111, 112, 113, and present concerns) to the values assigned to category (2) projected items (favorite story, hero/ine and villain/ess, and God-imagery items 95, 96, 102, 103, 104, 105, 106, 107). Similar items in both categories were analyzed in eleven separate matrices including value themes of: (a) sacred, (b) profane, (c) attachment, (d) autonomy, (e) spiritual, and (f) secular; and theme persons of: (g) male, (h) female, (i) neuter, (j) God, and (k) no-one. The acceptance criterion level for evaluating construct validity was determined to be those items in which the frequency of a reported variable was $\geq .05$ and $\leq .95$.

Reliability

Inter-rater reliability was assessed by having each person code both of the interviews done by the other coder. The myth-ritual scoring sheet for each interview had 825 possible points of rater comparison. The actual error for each assessment was obtained by determining the difference between the scores on each pair of observations. The actual error divided by the total possible error (points of rater comparison) resulted in the percentage of agreement. Using this method, it was determined that the over-all inter-reliability for the questionnaire was .88 and for the target subtotals was as follows: sacred-profane, .95; attachment-

autonomy, .80; spiritual-secular, .92; persons, .87; and God gender, .83.

Item Selection

Items 2-6 and 8-11 were based on A. B. Hollingshead's (1975) guidelines for accumulating demographic data. For example, item 4 asks, "Your religious-denominational preference, if any?" Item 7 was based on Anderson and Bagarozzi's (1984) presentation that birth order is important to identity development.

Goffman's (1967) theory that rule-based interactions govern role expectations for identity development influenced the formation of items 13 and 14. For example, item 13 reads, "What would you say was one of the important unwritten rules in your family?" Anderson and Bagarozzi's (1984) presentation on the identification of personal myths within favorite stories and Horney's (1945) theory regarding internal beliefs of an ideal versus false self influenced the use of items 34, 36, 38, 41, 42, 44, 47, 48, 49, 51 and the formation of items 35, 37, 39, 40, 43, 45, 46, 50, and 52.

Erikson's (1950) theory of intimacy versus isolation and Horney's (1945) theory that identity development reflects the quality of one's relationships influenced the use of items 12, 18, 20, 22, 28, 29, 30, 31, 33, 48 and the formation of items 15, 16, 17, 19, 21, 23, 24, 25, 26, 27, 45, 46, 56, 57, 58, 59, 65, 66, 67, 68, 75, 76, 77, 85, 86, 87. For example, item 58 reads, "Who, if anyone, is this person close to?"

Erikson's (1950) identification of differences between intimacy and identity and Horney's [1945] theory that people provide by their own needs by moving toward people in compliancy, against people in aggression, or away from people in withdrawal influenced the formation of items 125, 126, and 127. For example, item 125 states, "When you have a problem now, what do you do?" and is followed by item 126, "Who, if anyone, do you talk to about it?" Erikson's (1950) theory of ego integrity versus despair influenced the formation of items 114, 115, 133 and 134. For example, item 114 reads, "If you could live your whole life over, what one thing would you most like to change, if anything?" whereas item 133 states, "What gives you the most satisfaction or security at this point in your life?". Erikson's (1980) theory that identity formation largely occurs in the resolution of life crises, R. Niebuhr's (1949) belief that people's basic anxiety about their finite and possibilities is manifest in particular situations, and Gerkin's (1984) theory that significant life stories reflect the mythic story of the self influenced the formation of items 71, 72, 73, 74, 78, 79, 80, 81, 82, 83, 84, 88, 89, 90, 91, 92, 93, 119, 120, 121, 122, 128, 129, 130, 131, and 132. For example, item 92 reads, "What have you done or what did you do to get through that?"

Erikson's (1977) theory that humanity seeks to overcome a sense of estrangement (existential dread [1982]) from the numinous ("sense of hallowed presence," p. 89) influenced the

formation of items 104, 105, 106, and 107. His (1980) theory that

all religions have in common the periodical childlike surrender to a Provider or providers who dispense earthly fortune as well as spiritual health; the demonstration of one's smallness and dependence through the medium of reduced posture and humble gesture...(p. 67)

and Rizzuto's (1979) theory that God representations incorporate parental attributes influenced the formation of items 94, 95, 96, 112, and 113. Fowler's (1981) theory that faith is a developmental means of constructing images of truth and purpose in light of the powers believed to determine one's existence influenced the formation of items 102, 103, 108, 109, 110, and 111. In addition, Kierkegaard's (1980) belief that faith is the guarantor that ensures the individual's being in the face of anxiety influenced the formation of items 109, 110, and 111. For example, item 109 states, "What is faith like for you?"

Horney's (1937) theory that anxiety is a basic component within the structure of neurosis and Gerkin's (1984) theory that significant life stories reflect the mythic story of the self influenced the use of items 20, 21 and the formation of items 26, 27, 81, 82, 83, 84, 85, 86, 87, 88 89. For example, item 26 reads, "Who, if anyone, caused you to feel most insecure about yourself at times?" and item 27 reads, "How did s/he do that?" Horney's (1950) theory of what constitutes the ideal and authentic self versus of the false self and Erikson's (1950) theory of what constitutes identity versus

identity diffusion influenced the use of items 47, 49, 51 (Anderson and Bagarozzi, 1984) and the formation of items 50, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 114, and 115. For example, item 53 reads, "When you think of characters or people you admire, real or fictional, who comes to mind as one of your heroes or heroines?" Also, Tillich's (1952) and Kierkegaard's (1980) assertions that all people have moral responsibility for which they are judged influenced the formation of items 47, 60, and 69. For example, item 60 reads, "Because of the kind of person that s/he was, what kinds of things happened in his/her life?"

Tillich's (1952) assertion that anxiety regarding death is an existential dilemma met by either doubt or faith influenced the formation of items 116, 117, and 118. Tillich's (1960) belief that anxiety is a universal experience and Niebuhr's (1949) assertion that people's basic anxiety about their own limits is manifest in particular situations influenced the formation of items 123 and 124. Tillich's (1952, p. 74) theory that all people strive to experience security influenced the formation of questions 133 and 134 (combined with Erikson's [1950] theory of ego integrity versus despair and Horney's [1939] theory that all people share the need for security). And, Niebuhr's (1949) belief that all people experience a sense that their lives are touched by an "Other" whose existence is greater than one's own influenced

the formation of item 101 (p. 130). Bandura, Ross and Ross's (1963) work on the significance of power for children imitating models influenced the development of items 28, 29, 30, 31, 32, 97, 98, 99, 100. For example, item 28 reads, "Who was the person in your family who had the most power?"

Instrument Scoring

A scoring sheet was developed for recording the assessment codes on print charts (see Appendix E). Throughout the scoring of each interview, information was recorded to identify who or what the subject referred to (person, place or thing) by assigning a categorical score of 1-29 to the person, place or thing referred to. For example, a response referring to "mother" was scored (03), a response referring to "male-extended family" was scored (06), and a response referring to "God" was scored (18).

Value themes of sacred, profane, attachment, autonomy, spiritual and secular were each scored as a (1) for yes (present) and (2) for no (absent). Theme persons of male, female, neuter, God, and no-one were scored from (1) to (29) (see Appendix F). The gender of God (male, female, or neuter) was scored as a (1), (2), or (3) respectively. Feelings were allocated scores of (1) happy, (2), sad, (3) angry, (4) sacred/anxious, (5) other, or (6) none, respectively, and yes-no answers were scored (1) for yes and (2) for no. Items that were not applicable to the respondent were scored (9) or (99) depending on the number of columns allotted on a row for that

particular item score. For example, person items required two columns (each) on a row; therefore if person was not applicable, it would be scored (99). Items that were answered "I don't know" were scored (8) or (98) depending on the number of columns allotted on a row for a score. Finally, items that were skipped by the interviewer were scored (7) or (97) depending on the number of columns allotted on a row for an item score. (See Appendix F for complete details.)

Demographic items within Basic Information were recorded as shown on the questionnaire (see Appendix A) with the following exceptions.

1. Item 4 was scored as: (01) Catholic, (02) Protestant, (03) Jewish, (04) Mormon, (05) Atheist, (06) Agnostic, (07) Christian, (08) Metaphysic, (09) none, and (10) other.

2. An item 4a was created to identify Protestant denominations. It was scored as: (01) Baptist, (02) Christadelphian, (03) Church of the Brethren, (04) Episcopalian, (05) Lutheran, (06) Methodist, (07) Presbyterian, (08) Religious Scientist, (09) Unitarian, (10) United Church of Christ, (11) non-denominational, and (12) no preference/Protestant Christian (see Appendix F).

3. Item 10 was used to score occupation levels (professional, white collar salaried [no protective clothing], blue collar 1: skilled, etc). See Appendix F for details.

4. An item 10a was created to identify specific employment. See Appendix G for complete information.

General Description of Codes

One scoring code was developed to identify subjects' responses to the questionnaire as indicative of: (a) sacred versus profane themes; (b) attachment versus autonomy themes; and (c) spiritual versus secular themes (see Appendix B - Part 1). Part II of the code provides a more in-depth description of the relationship of sacred themes to attachment themes or autonomy themes, and the relationship of profane themes to attachment themes or autonomy themes (see Appendix B - Part 2).

The content validity of the six sections of the scoring code corresponding to Parts 2-7 of the developed questionnaire is as follows:

Section 1: Sacred. The sacred theme code definitions were influenced by Horney's (1950) identification of the ideal self and the authentic self, Eliade's (1959) ideas of the sacred, Gilligan's (1982) discussion of what is good for the self as ranging from being selfish to being a responsible care-giver, and Fowler's (1981) theory of faith as what a person willfully trusts in within the reality one has conceptualized. This section was developed to identify those qualities one values as good and depends upon to take care of oneself. Sacred qualities also depict the way life is supposed to be and give life satisfactory meaning.

Section 2: Profane. The profane theme code definitions were developed from discussions of anxiety presented by Horney

(1950), Kierkegaard (1980), R. Niebuhr (1949) and Tillich (1952), Ricoeur's (1969) identifications of sin and defilement, and Eliade's (1959) ideas of the profane. Contrary to the sacred, this section was developed to identify those qualities one rejects as bad, wrong, and depriving life of satisfactory meaning. Profane qualities are believed to threaten one's well-being.

Section 3: Attachment. Codes for attachment themes were based upon the concept of intimacy developed by Erikson (1980), adherence to role expectations discussed by Goffman (1967), and ideas of attachment and care set forth by Chodorow (1978), Gilligan (1982), and Gilligan, Langdale, and Lyons (1982). This section was developed to identify qualities of bondedness in relationship to another being or person.

Section 4: Autonomy. Autonomy theme codes were developed from the concept of identity developed by Erikson (1980), accosting role expectations as discussed by Goffman (1967), and ideas of autonomy and justice set forth by Gilligan (1982). Contrary to attachment, this section was developed to identify qualities of individuation.

Section 5: Spiritual. Spiritual theme codes were based upon Otto's (1931) and Tillich's (1957) discussions of the holy, Erikson's (1982) ideas of the numen, R. Niebuhr's (1949) concept of God, and Eliade's (1959) and Durkheim's (1954) concepts of the sacred. This section was develop to identify qualities of the numen; e.g., awarenesses of something great

and powerful, mystical and not completely knowable.

Section 6: Secular. Secular theme codes were based upon Durkheim (1954) and Eliade's (1959) ideas of the profane, and Webster's (1988) definition of secular. Contrary to the spiritual, the secular was developed to identify qualities of reasoned, finite existence in which humanity is the primary power and source of life.

The second code was developed to identify subjects responses to the questionnaire as indicative of themes of anxiety. This code was based on the descriptions of anxiety presented in the literature review on anxiety. It was used solely for the content analysis of case studies. (see Appendix C).

Pilot Testing of Questionnaire, Scoring Code, and Scoring Sheet

Each of the seven parts of the questionnaire was pretested during five interviews and the complete questionnaire was pilot tested twice prior to its adaptation for study use. Revisions made as a result of pretesting were: (a) eliminating sexist language; (b) reducing the number of items used due to interview time constraints and duplication of items; and (c) making items more understandable.

The coding process and scoring sheet were pilot tested twice prior to their full-scale use in the study. Revisions made in the code as a result of pilot testing were: (a) expanding the number of subjects the category person referred

to, and (b) clarifying the definition of attachment as a relational phenomena versus the definition of autonomy as an individuation phenomena. Revisions made in the scoring sheet were: (a) listing theme items in the same order for each item, and (b) eliminating theme items that were not applicable to particular items. One man and one woman each coded and scored two interviews (one male interview and one female interview) for review and the beginning establishment of inter-rater reliability. The rationale for this is that according to Gilligan (1982), males tend to identify autonomy as having more significance than attachment whereas females identify attachment as having more significance than autonomy.

Data Collection Procedures

Interviewer Information

One man, the principle investigator, interviewed the 42 men and one woman, a research assistant, interviewed the 42 women. The rationale for this is that according to Jourard (1971), males disclose better to males, and females disclose more to females. In order to validate information obtained from the questionnaire, all interviews were conducted face-to-face, tape-recorded, and transcribed verbatim.

Interview Protocol

To avoid interviewer-bias in interviewer style, a procedure for conducting interviews was developed in order for both interviewers to use the same basic approach and share the

same basic information. The following instructions were provided.

1. Who to interview. Do not interview people that you know socially (roommates, classmates, friends, relatives, work associates, or other people that I specifically state) as they may withhold information or bias their answers.

2. Setting. Seat yourself across or at an angle from subjects so they are not looking at the questions as you ask them. If you are in a home, choose the dining room as opposed to living room. It is more conducive to focusing on tasks than socialization.

3. Taping. Ask the person for permission to tape the interview. Explain that the interview will be kept confidential and that if they are uncomfortable with having it recorded that you will give them the tape at the end of the interview. This is to ensure their right to choose whether or not to participate in the study.

4. Identification. Make sure that you assign an identification number to each subject interviewed.

5. Questions. In order to have a standardized format, doing interviews means: (a) asking all the items on the questionnaire, unless a follow up items does not pertain; e.g.,

20) Who, if anyone, was the person you liked the least?

"No one. I liked them all the same."

In such cases you may then delete: 21) Why him/her?;

(b) do not combine items, ask each item separately; and (c) do not assume that an item has been answered without your asking it. Read all items to the subject from the questionnaire.

6. Neutrality. Try not to express opinions about what is being said; i.e., agreement or disagreement. Retain your neutrality, affirm the subjects' experiences, and show that you understand what is being said through the use of occasional nods, regular eye contact, empathic facial expressions, and "uh-huhs."

7. Dialogue. Be careful not to "hook in" to making this a dialogue, that will prolong your interview and bias your data. Do not offer help unless a subject stumbles. When stumbles occur, wait about 10 seconds and then repeat their last few words, e.g., "You said..." summarize what was just said, or offer a question such as:

- a. "What do you mean by that?";
- b. "Could you say more about that?";
- c. "Could you explain that a little?";
- d. "I'm not quite sure I understood that."

8. Explanations. If you are asked to explain an item to a subject, try to repeat or rephrase the item - short and to the point. If you are pressed, defer the question until after the interview if possible. For example, if a subject responds to an item by saying, "I don't understand what you mean?" you may reply by: (a) repeating or rephrasing the item; (b) stating "There are no right or wrong answers. What comes to

mind for you when you hear that question?"; or (c) replying, "We can talk more about that question after the interview, but for now, I really can't say more. It's however you want to answer it."

9. Rambling. In the interest of time and content, you may choose to respectfully interrupt a rambling response and move the process onto the next item. For example, you might say,

- a. "That makes sense."
- b. "I understand that."
- c. "I hear that."

You may also decide to simply go on to the next item when the subject pauses, or to reiterate the last part of their response as an affirmation of what was said and then move immediately onto the next item.

10. Terminology. Do not use terms such as myth, ritual, sacred, profane, attachment, autonomy before or during the interview. Example: "Would you maybe say that it's important to feel a sense of attachment to people?"; i.e., do not ask leading questions.

11. Emotions expressed. Be aware of feelings being expressed: crying, smiling, heavy sighs, flat affect, tenseness, happiness, sadness, anger, and fear/anxiety. As need be, respond to strong emotions by stating something like:

- a. "That must have been very hard for you."
- b. "I'm sorry that happened."

- c. "Do you want to tell me about it?"
- d. "That must have been pretty exciting."

12. Resistance. Remember that these stories are significant to the subject; take care in how much you push them to finish their responses. If a subject chooses not to answer an item, acknowledge their response and move on to the next item.

13. Appreciation. At the end of the interview thank the subject. State that it has been a privilege to be able to hear their thoughts and feelings. It is not necessary to record this "after" time.

14. Time for self. Plan on giving yourself 15-30 minutes right after an interview for the following:

- a. to do a little debriefing if necessary with the subject;
- b. to make sure your recorder is working properly;
- c. to give yourself some time to regroup before the next interview.

Interviewer Training/Orientation

The female interviewer and I met on two separate days, two days apart, for a total of six hours training. During that time we: (a) read through each portion of the interview; (b) reviewed and discussed the instructions (1-14) listed above; and (c) staged two mock interviews. During the first mock interview I asked her all the items so she would have the experience of being an interviewee. At the end of each

section of the interview she asked questions regarding my interview style. During the second mock interview she interviewed me so that she would have the experience of being the interviewer. At the end of each section of the interview I queried her about the process and offered directions regarding her interview style. We then processed the any additional questions she had.

For interviewing, both the research assistant and myself were provided with a tape recorder and microphone, tapes for interviews, and identical questionnaires. At the beginning of each interview the following statement was read to the interviewee.

My name is _____ and I am a student at the ----- Colleges. I'm doing a paper on people's beliefs and behaviors by talking to them about their favorite stories, heroes and villains, significant experiences, and their images of faith - what they put faith in to take care of themselves.

The purpose of the research is to get at what people believe about themselves and what they rely upon to take care of themselves. There are no right or wrong answers, none of the questions are meant to be "trick" questions, and you can choose not to answer questions. Also, all of what we talk about will be kept confidential within the study. I figure that if people are open enough to participate in the study, what they say is their business.

There are six sections, and depending on how much you decide to say, it'll take about an hour. Do you have any questions so far?

After all questions were answered, basic demographic information was obtained. This process helped to establish rapport and set the tone for the rest of the interview. Each item on the developed questionnaire was then asked (unless inappropriate; i.e., see #5. Questions above) and participants

were given ample opportunity to reply.

Data Analysis Procedures

Qualitative Data Procedures

The questionnaire was designed to obtain measures of the variables of the study. For qualitative analysis procedures the two independent variables concerned respondents' gender and age group (24-37 years of age, 38-53 years of age, and 54 years of age and older). The major dependent variables were anxiety themes, value themes and theme persons.

Three techniques of content analysis of case studies were used to study the respondents' answers to the interview-questionnaire. Two techniques were used to study: (a) the relationship of personal stories to myth and ritual; and (b) the relationship between anxiety originating in family of origin experiences and those themes that characterize one's identity. A third technique was used to study the religious nature of themes present in significant personal stories.

First Technique

In the first technique, three males and three females were randomly chosen to represent the three different age groups. For each of the six interviews an analysis was done of the relationship of anxiety originating in family of origin experiences (Part 2: Early Family Memories) to themes surrounding one's worst experience (Part 5: Personal Stories), one's best experience (Part 5: Personal Stories),

what one likes most about God (Part 6: God Imagery), and what one likes least about God (Part 6: God Imagery). Anxiety was defined according to the guidelines created (see Appendix C). By nature, the design of this analysis incorporated a comparison of themes present in family of origin experiences to themes in Part 5 and Part 6.

Each relationship was analyzed in three segments. First, themes within a Part which characterized one's identity are presented. Second, those themes representing anxiety in family of origin experiences are presented. Third, an interpretation of the inter-relationship of segments one and two is presented. In addition, themes of sacred, profane, attachment, autonomy, spiritual, and secular were assigned to each of the three segments. This was done to demonstrate the application of these themes for identity analysis.

Second Technique

In the second technique, one of the six interviews, whom I will refer to as "C," was randomly selected to present an in-depth analysis of all six parts of the questionnaire (except for demographic items). This means that in addition to analyzing the relationship of Part 2 (Early Family Memories) to Parts 5 (Personal Stories: Best and Worst Experiences) and 6 (God Imagery [Dislike and Like], the relationship of Part 2 to Part 3 (Favorite Story), Part 2 to Part 4 (Heroes and Heroines, Villains and Villainesses), and Part 2 to Part 7 (Present Concerns) was also done. By nature,

the design of this analysis also incorporated a comparison of themes present in family of origin experiences to themes in Part 3, Part 4, Part 5, Part 6, and Part 7.

The method used was as follows. First, Part 2 was analyzed in three parts: (a) the subject's response to items representative of anxiety was presented; (b) observations of the presence of anxiety in C's development were presented; and (c) based upon C's experiences of anxiety originating with her family of origin, resulting themes were proposed that were expected to characterize her identity. Second, in order to demonstrate the relationship of each of the other parts to these anxiety-based themes, each relationship was analyzed in three segments: (a) the subject's response to an item; (b) a summation of the themes that characterize that part; and (c) the relationship of childhood anxiety themes to the themes present in that part. Similar to the first technique, themes of sacred, profane, attachment, autonomy, spiritual, and secular were assigned to the subjects' responses in segment one and to the interpretation in segment three.

Third Technique

In the third technique an analysis of each of the six interviews was done to identify the presence of sacred themes in the six parts examined; (a) one's family of origin experiences (Part 2: Early Family Memories); (b) one's favorite story (Part 3: Favorite Story); (c) one's hero and/or heroine (Part 4: Hero/ine); (d) one's best experience

(Part 5: Personal Stories); (e) what one likes most about God (Part 6: God Imagery); and (f) how one deals with personal concerns (Part 7: Personal Concerns). Sacred themes were defined according to the guidelines created (see Appendix B). Each relationship was analyzed in three segments. First, sacred themes were identified within each of the six parts for each of the six subjects. Second, for each of the six subjects, the sacred themes for each of the six parts were summarized at the end of each part. Third, for each of the six subjects, the sacred themes of all six parts were reduced into the main sacred themes characterizing that individual.

Quantitative Data Analysis

The questionnaire was designed to obtain measures of the variables of the study. For quantitative analysis procedures the two independent variables concerned respondents' gender and age group (24-37 years of age, 38-53 years of age, and 54 years of age and older). The major dependent variables were the value themes and theme persons.

Pearson correlations were performed to study the relationships between the six value themes, between the five person themes, and between the six value themes and the five person themes. Multiple analysis of variance (ANOVA) procedures were used to determine the influence of gender and age on person themes. Multiple multivariate analysis of variance (MANOVA) procedures were used to study the effects of age and gender on: (a) the value themes; (b) the person

themes; and (c) the interaction of the value themes with the person themes.

CHAPTER 5

RESULTS

The study results will be presented in three sections. The first section will present demographic information obtained from the sample. The results of the qualitative theme analysis for the first three research questions will be presented in the second part. The results of the quantitative analysis for research questions four through nine will be presented in the third part.

Demographic Information

The sample consisted of 84 people--42 men and 42 women--equally divided into three different age groups (24-37 years of age, 38-53 years of age, and 54-84 years of age). For a presentation of the mean age for subjects see Table 1. The subjects were each scored on 123 items within Parts 2-7 of the questionnaire. Four percent of the items were scored as "missing" due to responses of "I don't know," interviewer error (skipped items), and items judged as "not applicable."

TABLE 1
Mean Values and Standard Deviations for Age of Subjects
According to Gender and Age Groups
(N=84)

Variable					
Gender			Female		
Female	47.071 ^a	17.293	24-37	30.386 ^b	4.027
Male	47.452	16.611	38-53	42.643	3.815
Age Groups			54-84	68.286	10.156
24-37	30.179 ^c	3.570	Male		
38-53	43.643	4.532	24-37	30.071	3.198
54-84	67.964	8.901	38-53	44.643	5.093
			54-84	67.643	7.821
Entire Sample	47.262	16.854			

^an=42 ^bn=14 ^cn=28

In terms of religious preference, 58.3% of the respondents described themselves as Protestant and 26.2% as Catholic. Of those who were Protestant, 14.3% were Episcopalian, 11.9% gave no preference, and 10.7% were Methodist. Each of the other categories of religious preference were less than 10% of the total sample. (See Appendix H for complete information.)

In terms of religiosity, 51.2% of the subjects described themselves as "strongly religious," 32.1% described themselves as "moderately religious," 11.9% described themselves as "mildly religious," and 4.8% described themselves as "not at all religious." See Table 2 for the mean age and standard deviations of each category.

TABLE 2
Mean Values and Standard Deviations for Religiosity
of Subjects According to Age
(N=84)

Value	Variable	Mean	SD
1	Not at all	50.250	20.903
2	Mildly	33.900	5.425
3	Moderately	52.667	18.138
4	Strongly	46.698	16.053

In terms of marital status, 57.1% of the respondents were married, 16.7% were single, 10.7% were widowed, 10.7% were divorced, and 4.8% were separated. In terms of their birth order within their family of origin, 32.1% were the last born, 32.1% were the middle child, 27.4% were the first born, 6.0% were an only child, and 2.4% were twins. In terms of the number of children in the family they grew up in, 95.2% grew up in a family of two or more children. Fifty-three and one half per cent of the sample stated they had a college degree, and 50.0% reported they grossed \$31,000 or more during the last year. In terms of job level, 45.2% described themselves as professional or white collar workers and 30.9% as blue collar workers. Three-fourths (75%) were Caucasian and 21.4% were Mexican-American. For more information see appendix H.

Content Analysis of Research Questions 1 - 3

The first research question asked if significant personal stories signify personal myths and rituals. This was determined by analyzing significant personal stories for

themes symbolic of what people believe and do. It was answered affirmatively by utilizing: (a) technique one to examine the content analysis of six randomly chosen case studies, and (b) technique two to do an in-depth examination of the content analysis of one of the six case studies. For technique one, each of the six interviews shows that themes present in significant personal stories are symbolic of what people believe and do; i.e., significant personal stories constitute personal myths. Specifically, parallels were found between the relationship of family of origin experiences (Part 2: Early Family Memories) and: (a) themes surrounding one's worst experience (Part 5: Personal Stories); (b) themes concerning one's best experience (Part 5: Personal Stories); (c) themes regarding what one likes most about God (Part 6: God Imagery); and (d) themes concerning what one likes least about God (Part 6: God Imagery). See Figures 2-5 for results. For technique two, the one interview shows that themes present in the six parts of significant personal stories examined are symbolic of what people believe and do; i.e., significant personal stories constitute personal myths. See Figure 6 for results.

The second research question asked if there is a relationship between anxiety originating in family of origin experiences and those themes that characterize one's identity. It was answered affirmatively by utilizing technique one and technique two to examine the content analysis of the six

randomly chosen case studies examined in research question one. For technique one, each of the six interviews shows that parallels exist between anxiety originating in family of origin experiences and themes characterizing the subject's identity. Specifically, parallels were found between the relationship of anxiety originating in family of origin experiences (Part 2: Early Family Memories) and: (a) themes surrounding one's worst experience (Part 5: Personal Stories); (b) themes concerning one's best experience (Part 5: Personal Stories); (c) themes regarding what one likes most about God (Part 7: God Imagery); and (d) themes concerning what one likes least about God (Part 6: God Imagery). The results are shown in Figures 2-5. The "Relationship of Worst Experiences to Anxiety Originating in Family of Origin Experiences" is shown in Figure 2. The "Relationship of Best Experiences to Anxiety Originating in Family of Origin Experiences" is shown in Figure 3. The "Relationship of God Imagery (Like) to Anxiety Originating in Family of Origin Experiences" is shown in Figure 4. The "Relationship of God Imagery (Dislike) to Anxiety Originating in Family of Origin Experiences" is shown in Figure 5.

For technique two, the results of the one interview examined show parallels between anxiety originating in family of origin experiences (Part 2: Early Family Memories) and themes present in each of the other four parts of the questionnaire (i.e., Part 3: Favorite Story; Part 4:

Hero/ines and Villain/esses; Part 5: Personal Stories - Best and Worst Experiences; Part 6: God Imagery; and Part 7: Present Concerns). See Figure 6 for results. See Appendix I for further analysis of each item in the questionnaire (except for demographic items).

FIGURE 2

Relationship of Worst Experience to
Anxiety Originating in Family of Origin Experiences

#04 29 year old male caucasian

Worst: Being on sports teams in junior high and "making just major mistakes that would cost a game, important games....And everybody was pissed. I felt like a piece of garbage." [profane secular autonomy from team]

Family of Origin

Liked least: "My father. Because he's pig-headed and he just looked extremely unhappy but wouldn't admit it....Had to be the king of the hill....I didn't want to be like him at all." [profane secular autonomy]

Insecure: His father made him feel insecure because he was "always critical" and would say things like "What a failure of a son you are." [profane secular autonomy from father]

Interpretation: As a child he felt small and inadequate to receive his father's approval [profane secular autonomy]. The lack of security and affection from his father caused him to feel responsible not only for himself but responsible to others (his team) and inadequate to carry out such responsibilities [profane secular autonomy]. Their anger parallels the rejection he experienced from his father, threatening the integrity of his essential identity [profane secular autonomy].

#36 51 year old male caucasian

Worst: Being rector of a particular church in which "The average people in the church is 67 years old. And they want to be left alone and die....A lot of game-playing...non-directive communication." [profane secular autonomy]

Family of Origin

Encouraged: "Nobody." [profane secular autonomy]

Insecure: "My father by neglect. My mother by not being that interested in who I was or what I was doing." [profane secular autonomy]

Change: "I would never choose my parents as parents. But if they were to be my parents, I would take alcohol and um, and put in some religious values and structure." [sacred secular autonomy of values]

Interpretation: The neglect and disinterest he experienced with his parents are repeated in the church, creating feelings of frustration and inadequacy [profane secular autonomy]. The changes he wanted in his own family [sacred spiritual] parallel the changes he tried to bring into this church. The failure of this to happen in the church parallels the failure of his family, causing him to be aware of his own limitations and feel insecure of his ability to be responsible for these people and to cope with their problems [profane secular autonomy].

FIGURE 2 - Continued

#07 67 year old male caucasian

Worst: "When my father died when I was 17....It was quite a trauma to lose my father....Oh, my brother was going to beat me to an 'nth' of when I couldn't even breathe, if my father died." [profane secular autonomy in loss of father and rejection of brother]

Family of Origin

Liked: "I think I liked my Dad when he was around. Why? Well, he read Bible stories and we did alot of things together and were alot alike in our characteristics and stuff." [sacred secular attachment]

Disliked: "My brother. He didn't want to be a buddy. He didn't want to be a brother. He rejected me." [profane secular autonomy]

Interpretation: The death of his father, the subsequent loss of his father's security and affection, and the threat of being beaten by an older brother who rejected him caused him to be keenly aware of his own limitations as well as the insecurity of missing his father's security and affection [profane secular autonomy].

#73 33 year old female Mexican-Am.

Worst: "Probably the day I realized that I had-had the potential to be an unfair parent like my Mom.... [felt] Sick, scared. Because all I remember as I was growing up was saying 'I wasn't going to be, that type of parent.'" [profane secular attachment to mother]

Family of Origin

Early memory: "My mother was a single parent and there was seven of us. Four of us had different fathers. It was rough." [profane secular attachment]

Liked least: "My mother...she's a bitch" who took out her struggles on the children. [profane secular attachment]

Insecure: "My Mom....Because I was never enough. Uh, not giving any strokes - any positive strokes...she with-held alot." [profane secular autonomy from mother]

Change: "If somehow, my Mom could have worked out some of her stuff, some of us would have got what we needed." [sacred secular autonomy in bettering mother's health]

Interpretation: As a child she felt insecure because her mother was critical and withholding [profane secular autonomy]. The realization that she had the potential to become an "unfair parent" caused her to feel apprehensive of her ability and responsibility to be a better parent [profane secular autonomy]. This awareness threatened to displace her idealized view of self (a better parent) with that of her insignificant view of self (a bitch) [sacred versus profane secular autonomy].

FIGURE 2 - Continued

#81 48 year old female Mexican-Am.

Worst: Three years ago she had cancer. "That was a total overwhelming experience. To feel that you're dying and no one can help... makes you helpless because, you know with all the knowledge...there's only so much they can do. And, you're left with just a, with yourself and your God." [profane secular autonomy]

Family of Origin

Earliest: She was a lonely child, felt abandoned by her father, and her mother died when she was a baby. [profane secular autonomy]

Liked least: "I had a very strict grandmother. She came to mind. And my father abandoned me. He came to mind." [profane secular autonomy]

Closest: "I was never close to anyone." [profane secular autonomy]

Insecure: "My grandmother had 14 so she really didn't need another person there. I was really...like an 'extra person' in the way." [profane secular autonomy]

Feared: An uncle abused her from age 9-11. "I didn't know what was going on and I was afraid of him." [profane secular attachment]

Interpretation: The anxiety of feeling powerless and alone (e.g. lack of security and affection) she experienced as a child parallels the powerlessness and aloneness she experienced in her illness as an adult. During the worst of the experience, God was not a power she could risk trusting in more than herself [profane secular autonomy].

#49 71 year old female caucasian

Worst: "When my parents died. It was bad...all of a sudden I didn't have any parents. They both died. Quite close together....And that was, uh, a pretty scary moment... when Mother died I was outraged. She always let me know what was happening. But not that time." [Profane secular autonomy in loss of her parents]

Family of Origin

Early memory: "My earliest memory was feeling absolutely lonely. There were alot of people but nobody paid attention to me." [profane secular autonomy]

Liked most: "Probably my mother. I could hang on to her skirts and follow her around. And it was better to be told 'Get out of the way than not to be talked to at all.'" [sacred secular attachment]

Insecure: Her brothers teased her and her father didn't take her seriously enough. "Any question at all...there would be no answer." [profane secular attachment to brothers and autonomy from father]

Interpretation: As a child she felt lonely and small [profane secular autonomy]. The security and affection she needed from her father was not given, and she clung to the little she received from her mother [sacred secular attachment]. The loss of both parents eliminated the support she depended on from her mother, and the possibility of a more satisfying relationship with her father. This left her feeling alone and apprehensive, knowing she had only herself to depend upon [profane secular autonomy].

FIGURE 3

Relationship of Best Experience to
Anxiety Originating in Family of Origin Experiences

#04 29 year old male caucasian

Best: In college he signed up for a wilderness program. They had a 20 mile marathon that he couldn't finish. Two years later he returned as a leader and ran the marathon to prove "to myself that I could go the whole way without stopping. And no other leaders had ever run the marathon before." The students praised him for running with them. [sacred secular autonomy in running the marathon and attachment in receiving the praise of others]

Family of Origin

Encouraged: "My sister would comment to me things that I was different. Ways that I was special....So I really liked that." [sacred secular attachment to sister]

Insecure: "My father, definitely. He was always critical....So he would say things like 'What a failure of a son you are.'" [profane secular autonomy from father]

Interpretation: His father's critical rejection caused him to feel inadequate [profane secular autonomy], but his sister's praise gave him self-confidence [sacred secular attachment with sister and autonomy in himself]. The struggle regarding his abilities and his need for affirmation is mirrored in his need to finish the marathon. His failure to finish the race confirmed his father's prediction [profane secular autonomy]. His success in finishing the race and being praised affirmed his idealized self [sacred secular autonomy in finishing the race and sacred secular attachment in receiving affirmation].

#36 51 year old male caucasian

Best: "Going away to prep school" brought out "the best in me." A certain 'freedom' I guess....They [the teachers] were competent. They were able to give me attention. They were encouraging but they were also disciplinarians....[they treated me] with respect...That's tied into value; being of value and self-esteem....I think I realized I was capable of doing alot more things than I thought I was able to do." [sacred secular autonomy]

Family of Origin

Encouraged: "Nobody." [profane secular autonomy]

Insecure: "My father by neglect. My mother by not being that interested in who I was or what I was doing." [profane secular autonomy]

Power: "He [father] just seemed to always get his own way...very dominant, very powerful, strong." [profane secular autonomy]

Interpretation: As a child he felt inadequate to meet the demands of his father and insecure because of the neglect of both parents [profane secular autonomy]. As a young man he was freed of those demands and encouraged to develop his own identity within a healthy environment [sacred secular autonomy of himself because of the sacred secular attachment of his teachers].

FIGURE 3 - Continued

#07 67 year old male caucasian

Best: "When I was discharged from the army....Flying these missions....I would have never made it. My physical, spiritual, and moral thing wouldn't have taken it....I'd have been a basket case!" [sacred secular autonomy]

Family of Origin

Significant memories: "I had everything I wanted. Clothing, toys, trips - lived high on the hog."

Insecure: "Never have felt inferior, always felt superior." [sacred secular autonomy]

Interpretation: The secure, self-confidence he felt as a child who had everything was threatened by an awareness of his own limitations during the war [sacred versus profane secular autonomy].

#73 33 year old female Mexican-Am.

Best: The birth of her son brought "an emotional connection between my husband and I....a great deal of vulnerability, tears of joy, wanting something so much to be. Because of that environment, that's why it's so important. It was just separate from our value system, just two people who were creating this child, free from external pressures..." [sacred secular attachment]

Family of Origin

Rules: "You do what was being told of you, no matter what." [profane secular autonomy]

Liked most: Her oldest brother, "was basically the 'Mommy'...and where we got alot of the positive strokes." [sacred secular attachment]

Encouraged: "By reinforcing that who I was toward him [brother], and how I interacted in the family was 'enough.' There were no expectations other than my pure existence of who and what I was, was good enough to give." [sacred secular attachment]

Insecure: "My Mom....Because I was never enough. Uh, not giving any positive strokes. Even when I did do things. And when I did fail to do things, she wouldn't let up....So she with-held alot." [profane secular autonomy from mother]

Interpretation: As a child she felt constricted by the conflict between meeting the demands of her mother and the freedom to be herself as reinforced by her brother [profane versus sacred secular autonomy]. Her need for affirmation and freedom was met in the connectedness she felt to her husband (another affirming male) and baby boy [sacred secular attachment].

FIGURE 3 - Continued

#81 48 year old female Mexican-Am.

Best: "When I had my first child I finally had something that was mine. It just awed me to think that I could make a person....I hated to leave her [to return to work] because I really enjoyed having her around and holding her and loving her." [sacred secular autonomy of her own power and sacred secular attachment to her baby]

Family of Origin

Earliest: "I was a very lonely child....I was, uh, I always felt like I was abandoned by my father. My mother died when I was, uh, a baby." [profane secular autonomy]

Liked: "My grandmother on my mother's side reminded me of 'Mrs. Santa Claus.'...She was kind, warm, loving." [sacred secular attachment]

Insecure: "My grandmother had 14 so she really didn't need another person there. And I was really, you know, like an 'extra person' in the way." [profane secular autonomy]

Power: "Whatever my grandmother said went in that household....I didn't like, she was pretty mean to everybody....She was kind of a cold person." [profane secular autonomy]

Change: "We all want a home, I guess....Maybe the family would have been more, united, and closer." [sacred secular attachment]

Interpretation: In contrast to the anxiety she experienced in being poor, feeling powerless and unwanted as a child [profane secular autonomy] C experiences her own power in creating a child of her own [sacred secular autonomy]. Also, caring for a child of her own is a way of caring for her own lonely inner child [sacred secular attachment].

#49 71 year old female caucasian

Best: "It would have to be the kids [having children]....Well, it brought back my mother and my sisters only I was the boss. So I could relive my childhood through them." [sacred secular autonomy of being the boss]

Family of Origin

Liked most: "Probably my mother. I could hang on to her skirts and follow her around. And it was better to be told 'Get out of my way' than not to be talked to at all." [Sacred secular attachment in closeness to mother]

Power: "My mother. She told me, 'This is a monarchy. And I'm running it. I make the decisions.' Very much [liked it]. I thought, 'When I grow up, I'm going to do the same thing.'" [mother's power was sacred secular autonomy]

Interpretation: Her mother's power and authority to meet the demands of their environment [sacred secular autonomy] gave her a sense of security as a child [sacred secular attachment]. She adopted the same authoritative role [sacred secular autonomy] as a means of caring for her family and coping with the threats in her adult environment.

FIGURE 4

Relationship of God Imagery (Like) to
Anxiety Originating in Family of Origin Experiences

#04 29 year old male caucasian

God like: "The fact that He is, what would be, His 'vastness,' His unquestionableness....that He is huge and un-understandable." [sacred spiritual autonomy]

God impact: "That He's a good parent. That He is basically 'on my side.' And for whatever that means, something good or something scary, He's 'on my side.' There's no question about that...He's 'on my side.'" [sacred spiritual attachment]

Family of Origin

Liked least: "My father. Because he's pig-headed....Had to be the king of the hill....I didn't want to be like him at all." [profane secular autonomy]

Insecure: "My father, definitely. He was always critical....So he would say things like 'What a failure of a son you are.'" [profane secular autonomy from father]

Power: "My father....Seemed like everybody else's behavior hinged on his....I hated that [profane secular attachment]. Because I didn't feel like he used his power for anybody's benefit." [profane secular autonomy]

Interpretation: The contrast is between his father the "bad parent" and God the "good parent". He felt small before the power of his father and the vastness of God [secular versus spiritual autonomy]. But whereas he felt rejected and insecure in trying to placate his father [profane secular autonomy], but feels affection and security in knowing he does not have to placate God, because God is "on his side" [sacred spiritual attachment].

#36 51 year old male caucasian

God like: "God is creator, God is love; it makes sense out of life, the fact He gave His life for me." [sacred spiritual attachment to God]

God impact: "Jesus Christ His son. Because of the life that He led and the reason, and the fact that He gave His life for me. And because He became a man to show us 'the way.'" [sacred spiritual autonomy of Jesus' identity and sacred spiritual attachment to Jesus]

Family of Origin

Power: "My father. Just seemed to always get his own way...or he would raise his voice, or he would be very dominant, very powerful, strong. A lot of anger. I didn't understand it....it was frightening....I never knew where it was going." [profane secular attachment]

Insecure: "All of them. My mother, father, and brother. My father by neglect. My mother by not being that interested in who I was or what I was doing. My brother because he was jealous." [profane secular autonomy]

Interpretation: The anxiety he felt in being small and powerless before an angry father and the insecurity he felt by neglect in relation to both parents [profane secular autonomy] is overcome by the affection and security of a God powerful enough to make sense out of life [sacred spiritual autonomy] and loving enough to give His life for him [sacred spiritual attachment].

FIGURE 4 - Continued

#07 67 year old male caucasian

God like: "Well, I've always thought of Him as a terrific athlete, strong, real - His magnetism of just walking through a village....And people would feel this, and they'd come running towards this terrific person that did everything right. And He was the leader of everything." [sacred spiritual autonomy]

Family of Origin

Insecure: "Never have felt inferior, always felt superior." [sacred secular autonomy]

Power: "So he [father] helped me drive the car - learn to drive. Uh, he took me on several of his business trips selling....and Dad was dynamic, I guess 'dynamic salesman.' I mean, he strived from being a farmboy to a millionaire. And I thought that was quite an accomplishment." [sacred secular autonomy]

Interpretation: The idealized image that he had of his father and of himself is paralleled in his image of God, an image that gives him a sense of strength, security, and the affection of others [sacred secular and spiritual autonomy].

#73 33 year old female Mexican-Am.

God image: "Uh, just a very gentle, loving, human being." [sacred secular attachment]

God significant memories: "That He's there, no matter what. That there was an unconditional presence in my life that I had not ever known. Everything else was conditional." [sacred spiritual attachment]

God like: "That He likes me...I think that's what my whole existence has been. To strive for....In the midst of anyone, anything, anyhow, that I'm all right." [sacred spiritual attachment]

Family of Origin

Rules: "You do what was being told of you, no matter what." [profane secular autonomy]

Liked least: "My mother. She's a bitch....We just got the brunt of alot of the stuff she struggled with." [profane secular attachment]

Encouraged: Her oldest brother, by reinforcing that "There were no expectations other than my pure existence of who and what I was, was good enough to give." [sacred secular attachment]

Insecure: "My Mom....Because I was never enough....Even when I did do things. And when I did fail to do things, she wouldn't let up....So she with-held alot." [profane secular autonomy from mother]

Interpretation: As a child she experienced her own smallness before the power of a critical mother. This lack of security and affection caused her to feel alone [profane secular autonomy], and to need the love and acceptance of a power greater than herself, which she found in God [sacred spiritual attachment].

FIGURE 4 - Continued

#81 48 year old female Mexican-Am.

God like: "I think...thinking about the goodness of God, is that He gave me the capability to love. Because, God is love....And I think it's pretty neat to love somebody." [sacred spiritual attachment]

God impact: "I think His goodness. His love. Because He gives us so much and asks for so little." [sacred spiritual autonomy of God's giving identity]

Family of Origin

Early memory: "I was a very lonely child....I was, uh, I always felt abandoned by my father. My mother died when I was, uh, a baby." [profane secular autonomy]

Closest: "I was never close to anyone. I was always, very much alone." [profane secular autonomy]

Insecure: Her grandmother "had 14" and didn't need her. She felt "in the way" and that "I always had to 'ask' for everything. Maybe it wasn't, maybe it was because we were so poor." [profane secular autonomy]

Change: "We all want a home, I guess....Maybe the family would have been more, united, and closer." [sacred secular attachment]

Interpretation: The fear of being abandoned, the feeling of being insignificant, and the apprehension of having to ask to get her basic needs met which C experienced as a child [profane secular autonomy] are overcome in feeling loved by a supreme and loving parent, God [sacred spiritual attachment].

#49 71 year old female caucasian

God image: "All force....We're just babies." [spiritual autonomy]

God like: "Well, everybody has to believe in something that's beyond their kin. It doesn't matter - it could be the devil....It could be God. It could be your ancestors.... We have to have these myths and legends - you could not go through this crazy life experience, without some kind of myth." [sacred spiritual attachment]

Family of Origin

Early memory: "My earliest memory was feeling absolutely lonely. There were alot of people but nobody paid attention to me....I remember hanging onto the window sill and thinking 'There's got to be some, another way to go.'" [Profane secular autonomy]

Liked most: "Probably my mother...it was better to be told 'Get out of the way' than not to be talked to at all.'" [sacred secular attachment]

Insecure: Her brothers teased her and her father didn't take her seriously enough. "Any question at all....there would be no answer." [profane secular attachment to brothers and autonomy from father]

Interpretation: The aloneness and lack of meaningful existence which she experienced as a child [profane secular autonomy] is reflected in her need for something greater than herself to help make meaning out of life [sacred spiritual attachment]. And, while her image of God is diffuse, it provides her an authoritative image [sacred spiritual autonomy] to depend upon; one which gives meaning and continuity to her own life [sacred spiritual attachment].

FIGURE 5

Relationship of God Imagery (Dislike) to
Anxiety Originating in Family of Origin Experiences

#04 29 year old male caucasian

God fear: "I fear more about myself, that I'll respond in a less courageous way, than I am about Him. It feels like He's just going to respond the way that He's going to respond." [profane secular autonomy]
God bother: "It's hard to relate to Him because so much of what we do is to project what we want onto Him.... I feel like if He would be alot more accessible to us it would help that." [profane spiritual autonomy]

Family of Origin

Liked least: "My father. Because he's pig-headed and uh, he just looked extremely unhappy but wouldn't admit it....Had to be the king of the hill....I didn't want to be like him at all." [profane secular autonomy]

Insecure: "My father, definitely. He was always critical....So he would say things like "What a failure of a son you are." [profane secular autonomy from father]

Interpretation: He felt insecure about his father's emotional inaccessibility to him [profane secular and feels the same threat in the inaccessibility of God [profane spiritual autonomy]. He recognizes that his childhood anxieties with regard to his struggle with his father are projected into his adult relationship with God. This causes him to feel apprehensive about both his own ability to trust God [profane secular autonomy] and the reality of God's care for him [profane spiritual autonomy].

#36 51 year male caucasian

God fear: "I'll say judgement. Because it's all part of scripture everywhere. And nobody likes to be judged." [profane spiritual autonomy in the rejection of judgement]
God bother: "The whole question of evil in the world. There's only one theological question and that's it. So why do little children die of leukemia? Or why are there wars? Or why are there earthquakes?" [profane spiritual autonomy]

Family of Origin

Significant memory: "It was a lousy family....It's painful. You know, alot of shouting and fighting." [profane secular attachment]

Insecure: "My father by neglect. My mother by not being that interested in who I was or what I was doing." [profane secular autonomy]

Power: "He [father] just seemed to always get his own way...very dominant, very powerful, strong. Alot of anger...it was frightening. I never knew where it was going." [profane secular autonomy]

Interpretation: Paralleling the insecurity he felt as a child before his domineering father, he is aware of his smallness before a being much more powerful than himself [profane spiritual autonomy in fear of being rejected and profane spiritual attachment to the inescapable power of God]. The upheaval he felt in his chaotic family caused him to feel apprehensive about life's meaning. The apprehension abides as he questions why God allows evil in the world [profane spiritual autonomy].

FIGURE 5 - Continued

#07 67 year old male caucasian

God experience: "I have rejected Him the past couple of years. Since I've retired I'm not using Him, see. And I think this is what's making me angry...I'm not putting my trust back in His hands again. And I think I should do that." [profane spiritual autonomy in himself not trusting God]

God fear: "Well, I think I believed in hell-fire there for awhile....I really never thought too much as a venging God." [profane spiritual autonomy apart from God]

God bother: "Well, it's [God and miracles] really not a bother, it's just that I don't understand it, that's all." [profane spiritual autonomy in not understanding God]

Family of Origin

Disliked: "My brother. He didn't want to be a buddy. He didn't want to be a brother. He rejected me." [profane secular autonomy]

Insecure: "Never have felt inferior, always felt superior." [sacred secular autonomy]

Worst: "When my father died when I was 17....It was quite a trauma to lose my father." [profane secular autonomy]

Interpretation: As a young man he coped with the rejection of his brother and the loss of his father largely by relying upon himself [sacred secular autonomy]. With retirement he lost self-confidence, purpose and a portion of his essential identity (work). He is frustrated and afraid of losing more; thus afraid to trust in a God he is not sure he understands [profane secular autonomy in himself and profane spiritual autonomy in not trusting God].

#73 33 year old female Mexican-Am.

God fear: "That He'll ask me what I didn't do. Because I don't know what excuse I'm going to come up with. I'm going to say, 'I don't know. I was too lazy. I didn't want to. I was scared of whatever.' I worry about that. What I didn't do." [profane spiritual autonomy in herself not able to meet God's standards]

Family of Origin

Rules: "You do what was being told of you, no matter what." [profane secular autonomy]

Insecure: "My Mom....Because I was never enough. Uh, not giving any strokes - any positive strokes. Even when I did do things. And when I did fail to do things, she wouldn't let up....So she withheld alot." [profane secular autonomy from mother]

Interpretation: As a child she felt insecure because she was "never enough" to please her mother [profane secular autonomy]. As an adult she continues to feel apprehensive of her ability to do what she is supposed to do in order to please God [profane spiritual autonomy].

FIGURE 5 - Continued

#81 48 year old female Mexican-Am.

God fear: "I think I would fear not ever being with God....that when I died there would be no life after death, I think that would be awful. Because that would mean my existence is for nothing." [profane spiritual autonomy]

Family of Origin

Early memory: She was a lonely child, felt abandoned by her father, and her mother died when she was a baby. [profane secular autonomy]

Closest: "I was never close to anyone. I was always, very much alone." [profane secular autonomy]

Insecure: "My grandmother had 14 so she really didn't, need another person there. And I was really, you know, like an 'extra person' in the way." [profane secular autonomy]

Feared: "The only one that I feared was that uncle that abused me when I was about...maybe nine to eleven years old. I didn't know what was going on and I was afraid of him." [profane secular attachment]

Interpretation: As a child she felt insignificant, afraid of abandonment, and fearful of abuse [profane secular autonomy and attachment]. She now looks to God for security and affection, but she still carries these childhood insecurities. If God left her, she would lose the security and affection she has needed and thereby feel threatened with a meaningless existence [profane spiritual autonomy].

#49 71 year old female caucasian

God fear: "That He's probably not real. Cuz He isn't. But everybody has to have something." [profane autonomy from a secular God]

God bother: "Awfully hard to explain to a third-grader. So that you can say 'There are alot of things that we don't understand.'" [profane autonomy from a spiritual God]

Family of Origin

Early memory: "My earliest memory was feeling absolutely lonely....I remember...thinking 'There's got to be some, another way to go.'" [Profane secular autonomy]

Insecure: "My father did not take me seriously enough. Any question at all...there would be no answer." [Profane secular autonomy]

Power: [Mother] "She told me, 'This is a monarchy. And I'm running it...' I thought, 'When I grow up, I'm going to do the same thing.'" [sacred secular autonomy of mother]

Impact: "My brother who was 11 years older than I...wasn't too smart. And I remember praying every night that I wouldn't get any smarter cuz they wouldn't want to pass him. But I did pass him in that year." [profane spiritual autonomy of God]

Interpretation: As a child she depended upon her mother to create order and make meaning out of life [sacred secular attachment]. With the death of her parents, she tried to take on that role and parent herself. She is apprehensive about her own limitations but less secure about trusting a God who did not help her as a child and who she cannot understand as an adult [profane spiritual and secular autonomy].

FIGURE 6 - IN-DEPTH CASE STUDY

Section A: Anxiety Themes Originating in Early Family Memories
#81 48 Year Old Mexican-American Female

Early Family Memories

PART I: EARLY FAMILY MEMORIES.

In view of her family of origin memories, it is apparent that:

1) C felt the threat of abandonment. Her mother died when she was a baby, she felt her father abandoned her, she felt like an "extra person," insignificant and in the way of her family, and she was restricted from play and having friends [profane secular autonomy].

2) She was aware of her own limitations and lack of control.

As indicated in the fear of not knowing what was happening when abused by her uncle, and her feelings of unworthiness in view of a power greater than herself, notably the "mean," "domineering," grandmother who ran the household [profane secular attachment], the grandfather she wished had been strong enough to meet the threat; i.e., "handle the grandmother," and that food and clothing were very limited - limitations she was aware of but had no control over [profane secular autonomy].

3) The lack of control before a diffuse threat is further evinced in her repeated statements "I didn't know what was wrong" and "it was all very difficult." As a result of this lack of control, it appears that C learned to distrust her family of origin [profane secular attachment]. Likewise, largely because no one gave her encouragement, she experienced the insecurity of having to rely upon herself not realizing her own possibilities as a child [profane secular autonomy].

Anxiety Themes

In view of C's experiences of anxiety originating with her family of origin, the following themes are expected to characterize her identity:

1) feelings of insecurity about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy];

2) direct conflict and power struggles with older women, indirect distrust and anger toward older men, especially those who are impotent and/or abusive [profane secular autonomy of their identities and profane secular attachment in relationship to them];

3) a continued distrust of her family of origin and a heightened awareness of how one's family of origin affects their individual development [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin];

4) a longing for a closer and more united family of her own [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy];

6) a hard worker who desires more play and fun [sacred secular autonomy];

7) a loner [secular autonomy]; and

8) self-reliance; expect her to cope through trusting her inner self more than other people, and to work through her own problems [sacred secular autonomy].

FIGURE 6 - IN-DEPTH CASE STUDY

Section B: Parallels Between Themes Relating to Anxiety
 Originating in Part 2: Early Family Memories and
 Themes Present in Part 3: Favorite Story

Themes expected in view of anxiety experienced in her family of origin:

Favorite Story: "Wizard of Oz"

1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy];

1) Apart from once mentioning the male wizard as someone who might help her, there is no one to help Dorothy to find her way home [profane secular autonomy]. She must rely upon herself to find her way home [sacred secular autonomy in self and sacred secular attachment of a home].

2) direct conflict and power struggles with older women and indirect distrust and anger toward older men [profane secular autonomy of their identities and profane secular attachment in relationship to them];

2) The struggle between Dorothy and the witch parallels the conflict between C and her grandmother [profane spiritual attachment and profane secular attachment]. The awareness of her own limitations and lack of control before powers and people greater than herself is seen in C's dislike of the mean witch who tried to stop Dorothy from reaching Oz and home [profane secular autonomy of herself and profane spiritual attachment to the witch].

3) a continued distrust of her family of origin [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin];

3) Dorothy journeys to find the home she trusts; a home which provides the security and affection C lacked as a child [profane secular autonomy replaced by sacred secular attachment].

4) a longing for a closer and more united family of her own [sacred secular attachment];

4) In the story C points to Dorothy's long journey to find her "home," a parallel to C's anxiety about [profane secular autonomy] and need for a close and united home for herself [sacred secular attachment].

5) apprehension; not wanting to worry about being poor [profane secular autonomy];

5) Nothing is directly stated regarding the poor.

6) a hard worker who desires more fun [sacred secular autonomy];

6) In the "Wizard of Oz" C points to themes of fun, play, and adventure, something C experienced little of as a child [sacred secular autonomy].

7) a loner [secular autonomy]; and

7) C describes Dorothy and the

8) self-reliant; expect her to cope through trusting her inner self more than other people and to work through her problems [sacred secular autonomy].

completion of her journey primarily in singular terms of "she" rather than relational terms of "they" or "them" [sacred secular autonomy].

8) Dorothy is described as accomplishing her tasks primarily by relying on herself, the magic slippers, and the minimal help of the wizard [sacred secular autonomy]. Further, although C could change the story, she would change nothing because it would become a different story and she would thereby become a different person, threatening her with the loss of the identity she has and relies upon [profane secular autonomy in loss of identity].

FIGURE 6 - IN-DEPTH CASE STUDY

Section C: Parallels Between Themes Relating to Anxiety Originating in Part 2: Early Family Memories and Themes Present in Part 4: Heroine

Themes expected in view of anxiety experienced in her family of origin:

Heroine: Mother Theresa

1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy];

1) Mother Theresa is the epitome of what C needed as a child, a kind female who selflessly cares for and helps other people, including the sick and the poor [sacred secular autonomy of Mother Theresa's individual identity].

2) direct conflict and power struggles with older women and indirect distrust and anger toward older men [profane secular autonomy of their identities and profane secular attachment in relationship to them];

2) In contrast to C's mean and domineering grandmother, Mother Theresa is a female who can be trusted to selflessly give of herself to others [sacred secular autonomy of Mother Theresa's identity and sacred secular attachment of herself trusting Mother Theresa].

3) a continued distrust of her family of origin [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin];

3) Although nothing is mentioned about Mother Theresa's own family, the caring she gives to others symbolizes the role of a good parent caring for her children - that which C longed for as a child [sacred

4) a longing for a closer and more united family of her own [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy];

6) a hard worker who desires more fun [sacred secular autonomy];

7) a loner [secular autonomy]; and

8) self-reliance; expect her to cope through trusting her inner self more than outer persons and to work through her problems [sacred secular autonomy].

secular attachment].

4) Again, Mother Theresa's caring symbolizes the parental caretaker who joins herself with others [sacred secular attachment of Mother Theresa with others].

5) Mother Theresa is unconcerned about her own material existence and take care of the poor [sacred secular autonomy].

6) Mother Theresa's adventure is to travel around the world helping others [sacred secular autonomy of Mother Theresa's individual identity].

7) Mother Theresa is described as a loner doing good for others rather than described by the quality of her relationships. She is described as a loner, not close to any one person [sacred secular autonomy], but close to God [sacred spiritual attachment].

8) Mother Theresa is self-reliant and at peace [sacred secular autonomy].

FIGURE 6 - IN-DEPTH CASE STUDY

Section D: Parallels Between Themes Relating to Anxiety Originating in Part 2: Early Family Memories and Themes Present in Part 4: Villains

Themes expected in view of anxiety experienced in her family of origin:

Villains: Child Abusers and Rapists

1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy];

1) C believes that villains have suffered the ill effects of being abandoned as children and not being close to anyone [profane secular autonomy]. They have not learned how to adequately cope with the demands of their environment, and because of their psychological problems (paralleling the psychological problems of C's mean grandmother [see item 30, Appendix I]) they have no feelings for anyone

2) direct conflict and power struggles with older women and indirect distrust and anger toward older men [profane secular autonomy of their identities and profane secular attachment in relationship to them];

3) a continued distrust of her family of origin [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin];

4) a longing for a closer and more united family of her own [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy];

6) a hard worker who desires more fun [sacred secular autonomy];

7) a loner [secular autonomy]; and

8) self-reliant; expect her to cope through trusting her inner self more than other people and to work through her own problems [sacred secular autonomy].

and are not close to anyone [profane secular autonomy].

2) The two villains described are males who were mean and very abusive to girls [profane secular attachment].

3) C notes that villains grow up in dysfunctional families and learn to have little regard for the lives and the feelings of others [profane secular attachment to their families].

4) If C could change anything about the villains, it would be to improve the quality of their upbringing and family life [sacred secular attachment].

5) Nothing is directly said regarding the poor.

6) Neither play, fun, or hard work are used in describing villains.

7) C describes villains as loners not close to anyone and doing harm to others [profane secular autonomy].

8) C describes villains as people who take self-reliance to the extreme and dominate others with their own selfish standards [profane secular autonomy of villains' identity and profane secular attachment in relationship with them].

FIGURE 6 - IN-DEPTH CASE STUDY

Section E: Parallels Between Themes Relating to Anxiety Originating in Part 2: Early Family Memories and Themes Present in Part 5: Best Experience

Themes expected in view of anxiety experienced in her family of origin:

1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or

Having a Child

1) In contrast to being alone, having her own child is an exclusive experience of bonding which C shares

encouraged by anyone [profane secular autonomy];

2) direct conflict and power struggles with older women and indirect distrust and anger toward older men [profane secular autonomy of their identities and profane secular attachment in relationship to them];

3) a continued distrust of her family of origin [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin];

4) a longing for a closer and more united family of her own [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy];

6) a hard worker who desires more fun [sacred secular autonomy];

7) a loner [secular autonomy]; and

8) self-reliant; expect her to cope through trusting her inner self more than other people, and to work through her problems [sacred secular autonomy].

only with her daughter. She did not like to be apart from her [sacred secular attachment]. Also, she continues to experience the loss of not having a relationship with her own mother [profane secular autonomy].

2) Neither the male doctor or her husband showed up for the birth, indicating their impotence as helping individuals [profane secular autonomy].

3) In contrast to her own family of origin experiences, C wants to make everything perfect for her daughter [sacred secular attachment], a metaphor for how she tries to take care of her own inner child [sacred secular autonomy].

4) C states that having her own child to enjoy and care for was the best thing she ever experienced [sacred secular attachment].

5) Because her husband was out of work, she had to go to work and leave her month-old daughter with a sitter, a responsibility she accepted but hated [profane secular autonomy].

6) C felt secure in providing for her daughter [sacred secular autonomy] but felt more satisfaction holding and loving her daughter [sacred secular attachment].

7) C experienced the baby as something she made by herself and shared only with her daughter - which neither her husband nor doctor were a part of [sacred secular autonomy of her own power and sacred secular attachment to her daughter].

8) C felt pride in having the power to create her own child [sacred secular autonomy]. As noted above, C experienced this by herself and took on the responsibility to provide physically and emotionally for her daughter [sacred secular autonomy of self and sacred secular attachment to daughter].

FIGURE 6 - IN-DEPTH CASE STUDY

Section F: Parallels Between Themes Relating to Anxiety
 Originating in Part 2: Early Family Memories and
 Themes Present in Part 5: Worst Experience

Themes expected in view of anxiety
 experienced in her family of origin:

1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy];

2) direct conflict and power struggles with older women and indirect distrust and anger toward older men [profane secular autonomy of their identities and profane secular attachment in relationship to them];

3) a continued distrust of her family of origin [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin];

4) a longing for a closer and more united family of her own [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy];

6) a hard worker who desires more fun [sacred secular autonomy];

7) a loner [secular autonomy]; and

8) self-reliant; expect her to cope through trusting her inner self

Having a Severe Illness

1) The experience of a severe illness made her feel helpless, lonely, and out of control [profane secular autonomy]. But in contrast to her family of origin, the family she created was there to support her [sacred secular attachment].

2) The doctors [male] knowledge and drugs proved ineffective, indicating their impotence [profane secular autonomy].

3) In contrast to her own family of origin experiences, C's new family is supportive and there as she needs them [sacred secular attachment].

4) Again, in contrast to her family of origin experiences, C's new family gives her the support she needs [sacred secular attachment].

5) Following her illness C decided to quit a well-paying position. The loss of income was a significant change but no longer the priority it had been [sacred secular autonomy of caring for herself].

6) Following her illness C decided to go back to school and do more fun things for herself [sacred secular autonomy of caring for herself].

7) C initially experienced the illness as a lonely and helpless time which caused her to question her doctors, herself, and the power of God [secular autonomy of herself versus the spiritual autonomy of God].

8) The choice of continuing to the treatment plan of her doctors or

more than other people, and to work through her problems [sacred secular autonomy].

getting off chemotherapy was a personal choice that C struggled with [secular attachment versus secular autonomy].

FIGURE 6 - IN-DEPTH CASE STUDY

Section G: Parallels Between Themes Relating to Anxiety Originating in Part 2: Early Family Memories and Themes Present in Part 6: God Imagery

Themes expected in view of anxiety experienced in her family of origin:

God Imagery

1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy];

1) Having recognized her own limits, C moved from trusting primarily in herself [sacred secular autonomy] to trusting God to be more powerful than she [sacred spiritual autonomy of God]. Thereby she has found a powerful Parent who will love her and be there for her [sacred spiritual attachment]. To be apart from God in death would signify the ultimate aloneness, making life meaningless [profane spiritual autonomy].

2) direct conflict and power struggles with older women and indirect distrust and anger toward older men [profane secular autonomy of their identities and profane secular attachment in relationship to them];

2) In God C has found an all-powerful Spirit who is neither male nor female whom she has learned to trust [sacred spiritual attachment].

3) a continued distrust of her family of origin [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin];

3) By trusting in God's omnipotence [sacred spiritual autonomy] and love for her [sacred spiritual attachment] she has a parent more powerful than her family of origin [sacred spiritual autonomy], one who gives her the capability to love others [sacred spiritual attachment to others] rather than be bound by memories of distrust [profane secular attachment to family of origin ideas]. Further, in contrast to her family of origin, she has faith in the support and dependability of her family through marriage [sacred secular

4) a longing for a closer and more united family of her own [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy];

6) a hard worker who desires more fun [sacred secular autonomy];

7) a loner [secular autonomy]; and

8) self-reliant; expect her to cope through trusting her inner self more than other people, and to work through her problems [sacred secular autonomy].

attachment].

4) In God and in her marriage she has found the security and affection she has needed [sacred spiritual attachment].

5) Because C trusts that God controls everything and wants people to be happy, she trusts that God will help provide for all her needs [sacred spiritual attachment].

6) Because God recognizes her limitations and still loves her, C experiences more freedom to have love and satisfaction in life than she could simply by relying upon the security provided by her own hard work [sacred spiritual attachment to God provides her a sense of her own sacred spiritual autonomy].

7) C continues to be a more autonomous individual, but her autonomy [sacred autonomy] is now reinforced by God's support of her [sacred spiritual attachment].

8) C continues to be a self-reliant individual. However, her self-reliance has shifted from self-survival to investing more trust in others. This is largely because she believes God has helped her (through her illness) and that through God she is connected with all of creation [sacred spiritual attachment].

FIGURE 6 - IN-DEPTH CASE STUDY

Section H: Parallels Between Themes Relating to Anxiety Originating in Part 2: Early Family Memories and Themes Present in Part 7: Present Concerns

Themes expected in view of anxiety experienced in her family of origin:

1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy];

Present Concerns

1) As an adult C continues to feel the loss of not having a mother and father to care for her [profane secular autonomy of herself having no parents]. However, the security and affection she feels in trusting

2) direct conflict and power struggles with older women and indirect distrust and anger toward older men [profane secular autonomy of their identities and profane secular attachment in relationship to them];

3) a continued distrust of her family of origin [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin];

4) a longing for a closer and more united family of her own [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy];

6) a hard worker who desires more fun [sacred secular autonomy];

7) a loner [secular autonomy]; and

God's love and omnipotence and the closeness she feels to her husband and children help fill in this gap [sacred spiritual attachment and sacred secular attachment].

2) As an adult she struggled with whether or not she should fully trust her doctors to help her through her illness [profane secular attachment]. Paralleling themes of powerlessness and being controlled as a child, she choose to retain what control she had [sacred secular autonomy] and trust in God [sacred spiritual attachment]. Further, through sharing the near-death experience with her husband, she has learned to trust a male to be a significant other she can depend upon [sacred secular attachment].

3) As an adult she feels satisfaction in her accomplishment of creating children she can be proud of [sacred secular autonomy].

4) In having a husband, creating children, and children and sharing the near-death experience with them, C has found a family whose influence she can depend upon to provide a sense of security and affection [sacred secular attachment].

5) As an adult she continues to feel some apprehension about the significance of material goods, although she trusts God to give her what she needs and feels secure in her husband's dependability to provide for her material needs [sacred attachment to God and her husband].

6) As an adult she continues to be busy but has shifted her energies from earning material goods to improving herself (swimming lessons) and helping others (hospice training) [sacred secular autonomy in viewing her identity as caring for herself and others].

7) As an adult she continues to identify herself in individuated terms of "I-me-my" more often than

8) self-reliant; expect her to cope through trusting her inner self more than other people, and to work through her problems [sacred secular autonomy].

in relational terms of "we-us" [sacred secular autonomy].

8) Because her relationship with God, her husband, and children provide much of the affection and security she has needed since childhood, she is freed as an adult to trust her inner self without the fear of ultimately having to depend upon herself [sacred spiritual autonomy as a result of sacred attachment to God and her husband].

The third research question asked if themes present in significant personal stories can be identified as religious in nature; i.e., reverence of a system of symbols sacred to the individual's identity. It was answered affirmatively by an examination utilizing the third technique of the content analysis of the six interviews used for research questions one and two. Each of the six interviews shows that systems of sacred symbols exist within subjects' identities. See Figure 7 for results of the summarized sacred themes. See Appendix J for more complete information.

FIGURE 7

Systems of Sacred Themes

#04 29 Year Old Caucasian Male	#36 51 Year Old Caucasian Male
<ul style="list-style-type: none"> - To be independent, creative, competent, and bright; - To take initiative to do what needs to be done at the right time; - To be singled out by others as an important person; - To not put up with bullshit; - To have adventures; - To treat people with respect; - That God is a 'good parent' who does not expect His children to be more than they are; - That growing in one's relationship with God is a natural part of 'growing up'; - To have faith in oneself and the value of what one is doing; - That security/satisfaction come from success in one's profession and education; and - To get closer to people. 	<ul style="list-style-type: none"> - To be there for one's family; - To teach religious values without being rigid; - To reach one's goals takes determination and perseverance; - To be a hero means one is willing to give their life for high principles and values; - To be articulate and competent; - To be part of a team working toward goals; - To be able to bring out the best in people means treating them with respect; - That God is intensely personal, loving, mystical, and incomprehensible; - That life needs to make sense; - That in spite of humanity's shortcomings, the power of Jesus makes sense out of life; and - That satisfaction/security in life comes primarily from trusting oneself.

FIGURE 7 - Continued
Systems of Sacred Themes

#07 67 Year Old Caucasian Male

- To tell the truth;
- To be close to one's Dad;
- That one is superior, not inferior;
- To always be a winner;
- To be a dynamic leader;
- To have personal magnetism;
- To be a terrific athlete;
- To be a pilot;
- To play alot;
- To live in one place and not have to move;
- To work from rags to riches;
- To trust God means everything will be all right;
- That faith means accepting a religious feeling; and
- That God's grace is the source of hope.

#73 33 Year Old Female Mexican-Am.

- That brothers and sisters are 'family' because of shared experiences;
- That men be reliable caretakers who provide leadership and give positive strokes to children;
- To be responsible to care for others emotionally and physically;
- To be close to one's children;
- To work through one's own problems will make life better for others - especially for one's children;
- To overcome obstacles and not compromise oneself in the process;
- To take a stand and overcome oppression while there is still time to change it;
- To fulfill one's potentials;
- To not marry before one's own identity is solid;
- To find love without oppression;
- To be emotionally connected to one's husband;
- To be free from external pressures;
- To be heard;
- To be oneself is enough;
- That God is gentle and loving;
- To be there unconditionally for another;
- To be validated (and liked!) by God in a personal relationship, separate from cultural and societal values;
- That faith in God gives hope;
- That friends are people one can be vulnerable with; and
- That security/satisfaction is found in mutual relationships with people.

FIGURE 7 - Continued
Systems of Sacred Themes

#81 48 Year Old Female Mex-Amer

- That children be heard and seen;
- To have a mother's support;
- To have a mother and a father;
- To have a home; a close family;
- To be carefree;
- To play and do fun things people don't ordinarily get to do;
- To travel on an adventure;
- To have something neat that is magic;
- That God is a spirit present in almost everything who controls everything;
- That God listens to problems;
- That God wants people to be happy and gives them the capability to love;
- To have faith means letting go and trusting God;
- That God gives much and asks for little;
- That one is part of God's creation;
- That by sharing in problems a husband can become a 'significant other';
- To live on after death through one's children;
- To be unconcerned about material wealth;
- To care for the sick and poor; and
- To have one's own child and make life perfect for that child.

#49 71 Year Old Caucasian Female

- To openly defy authority for what one believes to be right;
 - To be the boss and run one's household as a monarchy;
 - To treat people well but get the job done;
 - To be smooth and able to fool people;
 - That evil people get caught in the end;
 - That women are politically outspoken and affect social change;
 - That women who accomplish their goals have definite agendas for their families as well as themselves;
 - To care for one's children is a priority that leaves little time for oneself;
 - That God is a force people have little understanding of;
 - That God is conceptualized in finite understandings;
 - That people have to have something to believe in that is beyond themselves;
 - To rely on oneself to size up problems; and
 - That one's children and oneself are mentally and physically healthy.
-

Test of Research Questions 4 - 9

The fourth research question asked if there is a significant relationship between real themes and projected themes. This was determined for each of the six value themes (sacred, profane, attachment, autonomy, spiritual, and secular) and five theme persons (male, female, neuter, God, and no-one) by entering each variable into a separate item-by-item correlation matrix in order to test the research question. For sacred themes, 107 items were tested. Of these, 26 items had a frequency of 95% or more "yes" responses. These 26 items were termed sacred consensus variables. Their high frequencies and low variabilities precluded them from being entered into the correlation matrix. Twelve items had a frequency of 5% or less "yes" answers. Their low frequencies and subsequent low variabilities also precluded them from being entered into the matrix. The remaining 69 items were entered into the matrix. Of the 69, 63 items showed one or more significant relationships between real and projected themes ($p \leq .05$) for the general sample.

For profane themes, 107 items were tested. Of these, 12 items had a frequency of 95% or more. These items were termed profane consensus variables. Their high frequencies and low variabilities precluded them from being entered into the correlation matrix. Twenty-five items had a frequency of 5% or less "yes" answers. Their low frequencies and subsequent low variabilities also precluded them from being entered into

the matrix. The remaining 70 items were entered into the matrix. Of the 70, 64 items showed one or more significant relationships between real and projected themes ($p \leq .05$) for the general sample.

For attachment themes, 109 items were tested. Of these, zero items had a frequency of 95% or more "yes" answers. Zero items had a frequency of 5% or less "yes" answers. Of the 109, 106 items showed one or more significant relationships ($p \leq .05$) for the general sample.

For autonomy themes, 109 items were tested. Of these, zero items had a frequency of 95% or more "yes" answers. Zero items had a frequency of 5% or less "yes" answers. Of the 109, 106 items showed one or more significant relationships ($p \leq .05$) level or less for the general sample.

For spiritual themes, 100 items were tested. Of these, zero items had a frequency of 95% or more "yes" answers. Sixty-five items had a frequency of 5% or less "yes" answers. The remaining 35 items were entered into the matrix. Of the 35, all items showed significant relationships ($p \leq .05$) or less for the general sample.

For secular themes, 100 items were tested. Of these, 67 items had a frequency of 95% or more "yes" answers. These items were termed secular consensus variables. Their high frequencies and low variabilities precluded them from being entered into the correlation matrix. Zero items had a frequency of 5% or less "yes" answers. The remaining 33 items

were entered into the matrix. Of the 33, 32 items showed significant relationships ($p \leq .05$) for the general sample.

The five theme persons categories were determined by collapsing the 29 possible theme persons into five primary theme persons: "female," "male," "neuter," "God," and "no one"; "mother/step-mother," "sister," "female-extended family," "wife," "daughter," "female friend," "female other," and "female-self" (subject was a female speaking of herself) values were combined to form the new value--theme person "female"; "father/step-father," "brother," "male-extended family," "husband," "son," "pastor/priest," "male friend," "male other," and "male-self" (subject was a male speaking of himself) values were combined to form the new value--theme person "male"; "both parents," "nuclear family," "neuter friends," "neuter other," "type person/people," "job-finances-things," "place," "neuter-extended family," and "children" values were combined to form the new value--theme person "neuter"; "God" and "Jesus Christ" values were combined to form the new value--theme person "God". The theme person value "no one" remained unchanged. Because of the infrequency of the value "Satan" (two responses from one individual), that value was eliminated from the study.

These five theme person values were entered into one item-by-item correlation matrix in order to test the research question. For theme persons, 82 items were tested. Of these, zero items had a frequency of 95% or more of any one theme

person answer. Zero items had a frequency of 5% or less "yes" answers. Of the 82, 79 items showed one or more significant relationships ($p \leq .05$) for the general sample. (For specific information on the sacred, profane, attachment, autonomy, spiritual, secular, and theme person values which were and were not significantly correlated see Appendix K.)

The fifth research question asked if there is a significant relationship between sacred or profane themes, attachment or autonomy themes, and spiritual or secular themes. All six variables were entered into a correlation matrix in order to test the research question. Significant relationships were found for 11 of the 15 possible relationships. Table 3 presents the strength of the relationships and their levels of significance. See Table 4 for the mean values and standard deviations for each variable.

TABLE 3

Pearson Correlation Matrix of Sacred, Profane,
Attachment, Autonomy, Spiritual, and Secular Themes
(N=84)

Variable	Sacred	Profane	Attach	Autonomy	Spirit	Secular
Sacred	1.000	-.587 ^{***}	.263 ^{**}	-.070	.340 ^{***}	-.145
Profane		1.000	.136	.202 [*]	.039	.414 ^{***}
Attachment			1.000	-.748 ^{***}	.493 ^{***}	-.182 [*]
Autonomy				1.000	-.258 ^{**}	.406 ^{***}
Spiritual					1.000	-.682 ^{***}
Secular						1.000

^{*} $p \leq .05$ 1-tailed significance

^{**} $p \leq .01$

^{***} $p \leq .001$

TABLE 4
Mean Values and Standard Deviations of
Sacred, Profane, Attachment, Autonomy, Spiritual, Secular Themes;
Male, Female, Neuter, God, No-One Themes; and
God-male, God-female, and God-neuter Themes
(N=84)

Variables	Mean	Standard Deviation
Sacred	59.024	7.110
Profane	38.071	8.266
Attachment	41.131	10.646
Autonomy	53.655	10.541
Spiritual	13.821	7.030
Secular	78.393	7.718
Male	29.250	12.971
Female	23.536	12.027
Neuter	15.798	5.108
God	6.143	2.987
No-One	1.071	1.003
God-male	5.441	3.714
God-female	.083	.417
God-neuter	4.702	3.553

The sixth research question asked if gender and age can be used to distinguish the relationship between sacred or profane themes, attachment or autonomy themes, and spiritual or secular themes. In order to test this multiple multivariate analysis of variance (MANOVA) procedures were used. F values indicate that the interactive effects of gender and age do not account for significant differences in the relationship of the dependent variables. However, the main effect F values indicate significant gender (male-female) differences in the relationship of the dependent variables for 9 of the 15 areas tested. And, the univariate F values indicate significant gender differences for 2 of the 6

dependent variables and significant age differences for 1 of the 6 dependent variables. See Table 5 for F values. For mean values and the standard deviations of the 6 variables according to gender and age see Table 6.

TABLE 5
F Values for Gender and Age Differences on
Factors of Sacred, Profane
Attachment, Autonomy, Spiritual, and Secular Themes
(N=84)

Variable	Gender	Age	Interaction of Gender and Age
Sacred	.008	.783	1.172
Profane	.540	3.810[†]	1.070
Sacred and Profane	.490	2.283	1.567
Sacred	.008	.783	1.172
Attachment	3.319	.291	.908
Sacred and Attachment	1.714	.631	.812
Sacred	.008	.783	1.172
Autonomy	1.139	.112	.321
Sacred and Autonomy	.563	.433	.703
Sacred	.008	.783	1.172
Spiritual	12.798^{***}	.380	.198
Sacred and Spiritual	7.178^{**}	.639	.708
Sacred	.008	.783	1.172
Secular	8.051^{**}	.965	.893
Sacred and Secular	4.287[†]	.769	1.199
Profane	.540	3.810[†]	1.070
Attachment	3.319	.291	.908
Profane and Attachment	1.784	1.892	.990
Profane	.540	3.810[†]	1.070
Autonomy	1.139	.112	.321
Profane and Autonomy	1.055	2.014	.664

TABLE 5 - Continued

Profane	.540	3.810 ¹	1.070
Spiritual	12.798 ^{***}	.380	.198
Profane and Spiritual	6.626 ¹	2.038	.628
Profane	.540	3.810 ¹	1.070
Secular	8.051 ^{**}	.965	.893
Profane and Secular	6.502 ^{**}	1.843	1.258
Attachment	3.319	.291	.908
Autonomy	1.139	.112	.321
Attachment and Autonomy	1.733	.342	.540
Attachment	3.319	.291	.908
Spiritual	12.798 ^{***}	.380	.198
Attachment and Spiritual	6.337 ^{**}	.283	.576
Attachment	3.319	.291	.908
Secular	8.051 ^{**}	.965	.893
Attachment and Secular	4.878 ¹	.723	1.060
Autonomy	1.139	.112	.321
Spiritual	12.798 ^{***}	.380	.198
Autonomy and Spiritual	6.348 ^{**}	.211	.265
Autonomy	1.139	.112	.321
Secular	8.051 ^{**}	.965	.893
Autonomy and Secular	3.982 ¹	.659	.963
Spiritual	12.798 ^{***}	.380	.198
Secular	8.051 ^{**}	.965	.893
Spiritual and Secular	6.475 ^{**}	1.598	1.197

¹p ≤ .05^{**}p ≤ .01^{***}p ≤ .001

TABLE 6

Mean Values and Standard Deviations for
Gender and Age Differences on Factors of
Sacred, Profane, Attachment, Autonomy,
Spiritual and Secular Themes
(N=84)

Variable	Mean Age	SD	Variable	Mean Age	SD
Sacred			Profane		
Female			Female		
24-37	56.429 ^a	5.801	24-37	41.429	7.013
38-53	60.286	8.185	38-53	39.357	5.995
54-84	60.571	5.585	54-84	35.357	7.510
Male			Male		
24-37	59.214	5.912	24-37	41.429	7.603
38-53	60.143	8.610	38-53	34.500	8.591
54-84	57.500	8.150	54-84	36.357	10.595
Entire Sample	59.024	7.110	Entire Sample	38.071	8.266
Attachment			Autonomy		
Female			Female		
24-37	42.357	9.748	24-37	53.357	14.025
38-53	43.357	9.052	38-53	52.071	7.447
54-84	44.000	9.148	54-84	51.786	9.768
Male			Male		
24-37	42.214	11.342	24-37	54.000	12.203
38-53	38.571	13.049	38-53	53.857	9.702
54-84	36.286	10.709	54-84	56.857	10.053
Entire Sample	41.131	10.646	Entire Sample	53.655	10.541
Spiritual			Secular		
Female			Female		
24-37	16.286	7.907	24-37	76.286	8.844
38-53	17.571	7.793	38-53	75.643	5.917
54-84	15.429	5.185	54-84	76.357	7.938
Male			Male		
24-37	12.071	5.824	24-37	83.643	6.071
38-53	11.143	6.323	38-53	80.000	7.114
54-84	10.429	6.607	54-84	78.429	8.169
Entire Sample	13.821	7.030	Entire Sample	78.393	7.718

^an=14

The seventh research question asked if gender and age can be used to distinguish themes of male, female, neuter, God,

and no one. In order to test this, multiple analysis of variance (ANOVA) procedures were used. F values indicate that the two-way interactions of gender and age do not account for significant differences in the dependent variables. However, the univariate F values indicate significant gender differences on three of the five dependent variables and significant age differences on one of the five dependent variables. See Table 7 for F values and Table 8 for Mean values.

TABLE 7
F Values for Gender and Age Differences on Factors
of Male, Female, Neuter, God, and No-One Themes
(N=84)

Variable	Gender	Age	Interaction of Gender and Age
Male	163.045 ^{***}	.057	.959
Female	179.084 ^{***}	2.041	.173
Neuter	.324	.240	.984
God	9.555 ^{**}	.081	.325
No-One	.212	4.329 [*]	3.032

^{*}p \leq .05

^{**}p \leq .01

^{***}p \leq .001

TABLE 8

Means for Gender and Age Differences on Factors of
Male, Female, Neuter, God, and No-One Themes
(N=84)

Male			Female		
	Female (18.69 ^a)	Male (39.81)		Female (33.43)	Male (13.64)
Age Group			Age Group		
24-37 (28.86 ^c)	17.00 ^a	40.71	24-37 (25.64)	35.93	15.36
38-53 (29.43)	20.36	38.50	38-53 (22.61)	32.71	12.50
54-84 (29.46)	18.71	40.21	54-84 (22.36)	31.64	13.07
For entire sample		29.25	For entire sample		23.54
Neuter			Female		
	Female (15.48)	Male (16.12)		Female (7.12)	Male (5.17)
Age Group			Age Group		
24-37 (16.00)	15.43	16.57	24-37 (5.96)	6.86	5.07
38-53 (16.14)	15.00	17.29	38-53 (6.21)	6.93	5.50
54-84 (15.25)	16.00	14.50	54-84 (6.25)	7.57	4.93
For entire sample		15.80	For entire sample		6.14
No-One					
	Female (1.02)	Male (1.12)			
Age Group					
24-37 (0.64)	0.86	0.43			
38-53 (1.32)	1.36	1.29			
54-84 (1.25)	0.86	1.64			
For entire sample		1.07			

^an=42^bn=14^cn=28

Note. Numbers in parenthesis refer to mean values of respective group.

The eighth research question asked if there is a significant relationship between theme persons (male, female, neuter, God, and no-one themes) and value themes (sacred or profane themes, attachment or autonomy themes, or spiritual or secular themes). The 11 variables were entered into a correlation matrix in order to test the research question. Significant relationships were found for 11 of the 30 possible relationships. Table 9 presents the strength of the relationships and their levels of significance. Table 4 presents the mean values and standard deviations of each variable.

TABLE 9

Pearson Correlation Matrix of Male, Female, Neuter, God, and No-One Themes and Sacred, Profane, Attachment, Autonomy, Spiritual, and Secular Themes
(N=84)

Variable	Female	Male	Neuter	God	No-One
Sacred	.017	-.009	.048	.230 ¹	.020
Profane	.124	.052	.037	.094	-.240 ¹
Attachment	.138	-.138	.111	.438 ^{***}	-.252 ^{**}
Autonomy	-.003	.183 ¹	-.158	-.197 ¹	.098
Spiritual	.265 ^{**}	-.273 ^{**}	-.126	.762 ^{***}	-.147
Secular	-.143	.331 ^{**}	.172	-.459 ^{***}	-.094

¹p ≤ .05 1-tailed significance

^{**}p ≤ .01

^{***}p ≤ .001

The ninth research question asked if gender and age can be used to distinguish the relationship between the identification of theme persons (male, female, neuter, God, and no-one themes) and value themes (sacred or profane themes,

attachment or autonomy themes, or spiritual or secular themes). In order to test the research question multiple multivariate analysis of variance (MANOVA) procedures were used. F values indicate that the multivariate effects of gender and age do not account for significant differences in the dependent variables. However, the multivariate F values indicate significant gender (male-female) differences on 22 of the 30 interactions tested and significant age differences on 3 of the 30 interactions tested. And, the univariate F values indicate significant gender differences on 3 of the 11 dependent variables and significant age differences on 2 of the 11 dependent variables. See Table 10 for F values. For mean values of the 11 variables according to gender and age see Table 11.

TABLE 10

F Values for Gender and Age Differences on Factors of
Male, Female, Neuter, God, and No-One Themes and
Sacred, Profane, Attachment, Autonomy,
Spiritual, and Secular Themes
(N=84)

Variable	Gender	Age	Interaction of Gender and Age
Male	163.045 ^{***}	.057	.959
Sacred	.008	.783	1.172
Male and Sacred	80.485 ^{***}	.415	1.057
Male	163.045 ^{***}	.057	.959
Profane	.540	3.810 [†]	1.070
Male and Profane	86.383 ^{***}	2.039	.858

TABLE 10 - Continued

Variable	Gender	Age	Interaction of Gender and Age
Male	163.045 ^{***}	.057	.959
Attachment	3.319	.291	.908
Male and Attachment	83.053 ^{***}	.176	.903
Male	163.045 ^{***}	.057	.959
Autonomy	1.139	.112	.321
Male and Autonomy	80.891 ^{***}	.085	.657
Male	163.045 ^{***}	.057	.959
Spiritual	12.798 ^{***}	.380	.198
Male and Spiritual	89.416 ^{***}	.219	.546
Male	163.045 ^{***}	.057	.959
Secular	8.051 ^{**}	.965	.893
Male and Secular	80.834 ^{***}	.550	.868
<hr/>			
Female	179.084 ^{***}	2.041	.173
Sacred	.008	.783	1.172
Female and Sacred	88.584 ^{***}	1.432	.683
Female	179.084 ^{***}	2.041	.173
Profane	.540	3.810 [*]	1.070
Female and Profane	88.416 ^{***}	2.692 [*]	.603
Female	179.084 ^{***}	2.041	.173
Attachment	3.319	.291	.908
Female and Attachment	91.809 ^{***}	1.181	.512
Female	179.084 ^{***}	2.041	.173
Autonomy	1.139	.112	.321
Female and Autonomy	94.130 ^{***}	1.085	.210
Female	179.084 ^{***}	2.041	.173
Spiritual	12.798 ^{***}	.380	.198
Female and Spiritual	100.232 ^{***}	1.233	.185
Female	179.084 ^{***}	2.041	.173
Secular	8.051 ^{**}	.965	.893
Female and Secular	102.435 ^{***}	1.256	.605

TABLE 10 - Continued

Variable	Gender	Age	Interaction of Gender and Age
Neuter	.324	.240	.984
Sacred	.008	.783	1.172
Neuter and Sacred	.166	.503	1.038
Neuter	.324	.240	.984
Profane	.540	3.810^a	1.070
Neuter and Profane	.451	1.937	1.053
Neuter	.324	.240	.984
Attachment	3.319	.291	.908
Neuter and Attachment	1.936	.245	.882
Neuter	.324	.240	.984
Autonomy	1.139	.112	.321
Neuter and Autonomy	.834	.154	.582
Neuter	.324	.240	.984
Spiritual	12.798^{***}	.380	.198
Neuter and Spiritual	6.329^{**}	.344	.566
Neuter	.324	.240	.984
Secular	8.051^{**}	.965	.893
Neuter and Secular	3.986^a	.570	.858
God	9.555^{**}	.081	.325
Sacred	.008	.783	1.172
God and Sacred	4.919^{**}	.399	.675
God	9.555^{**}	.081	.325
Profane	.540	3.810^a	1.070
God and Profane	4.801^a	1.950	.741
God	9.555^{**}	.081	.325
Attachment	3.319	.291	.908
God and Attachment	4.905^{**}	.290	.575
God	9.555^{**}	.081	.325
Autonomy	1.139	.112	.321
God and Autonomy	4.877^{**}	.099	.281
God	9.555^{**}	.081	.325
Spiritual	12.798^{***}	.380	.198
God and Spiritual	6.521^{**}	.650	.757

TABLE 10 - Continued

Variable	Gender	Age	Interaction of Gender and Age
God	9.555 ^{''}	.081	.325
Secular	8.051 ^{''}	.965	.893
God and Secular	6.167 ^{''}	.482	.884
No-One	.212	4.329 [']	3.032
Sacred	.008	.783	1.172
No-One and Sacred	.110	2.412	2.072
No-One	.212	4.329 [']	3.032
Profane	.540	3.810 [']	1.070
No-One and Profane	.319	3.278 [']	2.211
No-One	.212	4.329 [']	3.032
Attachment	3.319	.291	.908
No-One and Attachment	1.641	2.116	1.667
No-One	.212	4.329 [']	3.032
Autonomy	1.139	.112	.321
No-One and Autonomy	.632	2.158	1.556
No-One	.212	4.329 [']	3.032
Spiritual	12.798 ^{'''}	.380	.198
No-One and Spiritual	6.318 ^{''}	2.268	1.587
No-One	.212	4.329 [']	3.032
Secular	8.051 ^{''}	.965	.893
No-One and Secular	4.130 [']	2.470 [']	1.843

[']p ≤ .05^{''}p ≤ .01^{'''}p ≤ .001

TABLE 11

Mean Values and Standard Deviations for
Gender and Age Differences on Factors of
Sacred, Profane, Attachment, Autonomy, Spiritual, Secular Themes
and Male, Female, Neuter, God, and No-One Themes
(N=84)

Variable	Mean Age	SD	Variable	Mean Age	SD
Sacred			Profane		
Female			Female		
24-37	56.429 ^a	5.801	24-37	41.429	7.013
38-53	60.286	8.185	38-53	39.357	5.995
54-84	60.571	5.585	54-84	35.357	7.510
Male			Male		
24-37	59.214	5.912	24-37	41.429	7.603
38-53	60.143	8.610	38-53	34.500	8.591
54-84	57.500	8.150	54-84	36.357	10.595
Entire Sample	59.024	7.110	Entire Sample	38.071	8.266
Attachment			Autonomy		
Female			Female		
24-37	42.357	9.748	24-37	53.357	14.025
38-53	43.357	9.052	38-53	52.071	7.447
54-84	44.000	9.148	54-84	51.786	9.768
Male			Male		
24-37	42.214	11.342	24-37	54.000	12.203
38-53	38.571	13.049	38-53	53.857	9.702
54-84	36.286	10.709	54-84	56.857	10.053
Entire Sample	41.131	10.646	Entire Sample	53.655	10.541
Spiritual			Secular		
Female			Female		
24-37	16.286	7.907	24-37	76.286	8.844
38-53	17.571	7.793	38-53	75.643	5.917
54-84	15.429	5.185	54-84	76.357	7.938
Male			Male		
24-37	12.071	5.824	24-37	83.643	6.071
38-53	11.143	6.323	38-53	80.000	7.114
54-84	10.429	6.607	54-84	78.429	8.169
Entire Sample	13.821	7.030	Entire Sample	78.393	7.718

TABLE 11 - Continued

Variable	Mean Age	SD	Variable	Mean Age	SD
Male			Female		
Female			Female		
24-37	17.000	6.950	24-37	35.929	7.641
38-53	20.357	5.826	38-53	32.714	7.108
54-84	18.714	7.680	54-84	31.643	7.561
Male			Male		
24-37	40.714	6.293	24-37	15.357	5.387
38-53	38.500	10.668	38-53	12.500	6.086
54-84	40.214	7.073	54-84	13.071	6.580
Entire sample	29.250	12.971	Entire sample	23.536	12.027
Neuter			God		
Female			Female		
24-37	15.429	5.543	24-37	6.857	2.107
38-53	15.000	4.658	38-53	6.929	4.215
54-84	16.000	5.588	54-84	7.571	1.950
Male			Male		
24-37	16.571	3.857	24-37	5.071	2.674
38-53	17.286	5.539	38-53	5.500	3.276
54-84	14.500	5.626	54-84	4.929	2.526
Entire sample	15.798	5.108	Entire sample	6.143	2.986
No-One					
Female					
24-37	.857	.949			
38-53	1.357	1.151			
54-84	.857	.663			
Male					
24-37	.429	.646			
38-53	1.286	.994			
54-84	1.643	1.151			
Entire sample	1.071	1.003			

 'n=14

CHAPTER 6

DISCUSSION

Research Questions

The purposes of this study were three-fold: (a) to examine the religious as well as psychological nature of myth and ritual; (b) to identify the relationship of myth and ritual to anxiety; and (c) to apply identified dimensions of myth and ritual to understanding the formation of adult identity development. Specifically, tools were developed to understand and assess the themes that characterize what people believe and do in order to take care of themselves. The literature review of the nature of anxiety indicated some agreement among investigators in their understanding of four broad descriptive qualities: (a) of anxiety as an inability to integrate experience; (b) of anxiety as an inability to cope with experience; (c) of anxiety as a perception that one's needs for security and affection are not being met; and (d) of anxiety as occurring with relationship to someone or something.

The literature review of the formation and function of myth and ritual indicated agreement among investigators in their understanding of four broad descriptive qualities: (a) of myth and ritual as the interpretation of experience; (b) of myth and ritual as the integration of experience; (c) of myth and ritual as statements of value; and (d) of myth and ritual as the product of experience, images, signs, symbols, and

themes. In an effort to provide a foundation for the analysis of myth and ritual, the subcomponent themes was used to identify patterns and values inherent in subjects' responses. Thus, both the content of myth and ritual and their relationship to anxiety were determined by the analysis of themes.

The first research question, can significant personal stories signify personal myths and rituals, was answered affirmatively in the case study analysis. This support for the parallel between real themes and projected themes is a major contribution of this study. Specifically, results of the content analysis of the six case studies indicated that themes significant to family of origin experiences were the basis for those qualities which constituted a best or worst experience, and those qualities which constituted what was most liked or most disliked about God. Results of the in-depth content analysis of the one case study indicated that themes significant to family of origin experiences were likewise the basis for those qualities which constituted favorite stories, heroes and heroines, villains and villainesses, and present concerns. Further, the qualitative identification of themes as sacred, profane, attachment, autonomy, spiritual, and secular indicated that themes signify particular values which can be distinguished.

This suggests that the beliefs and behaviors that constitute clients' basic identities can be identified and assessed by paying particular attention to the themes present in their significant stories. By identifying what is important to a client, a therapist can better understand what makes a problem important to a client and potentially help them muster their resources to move in a direction appropriate to their

identity. This implies that how clients cope with reality depends upon how they perceive it fitting within their subjective understanding of what reality is and what it is supposed to be. In this regard, clients' myths and rituals symbolize both their understanding of reality and the resources they have to deal with particular situations.

The second research question, is there a relationship between anxiety originating in family of origin experiences and those themes that characterize one's identity, was confirmed, overall, in the case study analysis. Although the design of the questionnaire did not lend itself to a quantitative analysis of the relationship of myth and ritual to anxiety, the qualitative findings of the content analysis showed that significant themes formed in response to anxiety. This support for the association of anxiety with the formation of myths and rituals is a significant contribution of this study. Specifically, the inability of people to have their needs for security and affection met in their family of origin resulted in themes that either paralleled their unmet needs or showed what people have done to get those needs met. Further, whether themes of attachment or autonomy were valued as sacred or profane within spiritual or secular realms depended on if people's experiences of anxiety in their family of origin were caused by experiences of autonomy (e.g., abandonment) or attachment (e.g., suffocation, domination).

This suggests that the beliefs and behaviors that constitute clients' basic identities can be identified and assessed by analyzing their presenting problems in view of their experiences of anxiety originating in their families of origin. As shown with the 48 year old female (see Figure 1) who felt abandoned by her father and in the way of

the grandmother, feelings of loneliness and powerlessness were responded to in adulthood by depending primarily upon herself for security, even though her need for closeness remained unmet. The awareness of patterns such as these can provide the therapist with insights into a client's agenda for therapy and a client's resources for meeting their needs.

The third research question, can themes present in significant personal stories be identified as religious in nature, was confirmed in the case study analysis. This is a significant contribution of this study. Specifically, it was shown that people assign sacred value to particular themes which they regard as essential to their own identities. What people valued as sacred varied between themes of attachment and themes of autonomy, depending upon the particular issues they were speaking of. Further, sacred themes were identified as either spiritual or secular. This means that whether incorporating themes of attachment or autonomy within spiritual or secular realms, each person had developed their own religious system that characterized their essential identity.

This finding is significant for therapists for two reasons. First, it provides a framework for understanding the "mental and behavioral characteristics of an individual or group" (i.e., psychology) in terms of religious myths and rituals. But beyond that, it suggests that people are invested in what they believe to be true. And unless careful attention is given to understanding clients' belief systems; i.e., the religious systems that form the basis of their identities, one cannot adequately address the needs, goals, and resources of a client.

How themes come together and interact was the subject of the qualitative analysis; research questions four through nine. The fourth

research question, is there a significant relationship between real themes and projected themes, was answered affirmatively in the correlation analysis. This support for the conceptualization and inter-relationship of two basic types of themes provided empirical evidence for the contention that myths and rituals are the proprietors of real and projected themes. Specifically, it showed that value themes (sacred, profane, attachment, autonomy, spiritual and secular themes) and theme persons (male, female, neuter, God, and no-one themes) appearing in real themes were significantly related to those appearing in projected themes.

This means that the relationship between real and projected themes can be analyzed by the identification of particular, categorical themes. It further supports the validity of the "Myth-Ritual Questionnaire" and coding schemes (see Appendices E and C) as a diagnostic means for assessing the theme content of myths and rituals. In addition, it suggests that relying upon clients to share their significant personal stories and opinions is a practical means for assessing the relationship between real and projected themes.

The fifth research question, does a significant relationship exist between sacred or profane themes, attachment or autonomy themes, and spiritual or secular themes, was answered in the correlation analysis. It was expected and confirmed that significant negative relationships would exist in a dualism of sacred and profane themes, attachment and autonomy themes, and spiritual and secular themes. That significant relationships existed between sacred and attachment themes ($p \leq .01$), and profane and autonomy themes ($p \leq .05$), showed that for the general sample, relationships tended to be positively valued whereas individuation tended

to be negatively valued. For therapists this suggests that attachment to others is important to one's well-being, and that autonomy apart from others tends to threaten one's well-being.

That significant relationships existed between sacred themes and spiritual themes ($p \leq .001$), and profane themes and secular themes ($p \leq .001$), showed that for the general sample, spiritual themes tended to be positively valued whereas secular themes tended to be negatively valued. For therapists this suggests that spiritual themes tend to be important to one's well-being, and that secular themes more often threaten one's well-being.

That significant relationships existed between attachment themes and spiritual themes ($p \leq .001$), and autonomy themes and secular themes ($p \leq .001$), showed that for the general sample, spiritual themes tended to involve an attachment, whereas secular themes tended to involve autonomy. Further, the fact that spiritual themes tended to be negatively related to autonomy themes ($p \leq .01$) and secular themes tended to be negatively related to attachment themes ($p \leq .05$), showed that for the general sample, spiritual themes had to do with issues of attachment, not autonomy, and secular themes had to do with issues of autonomy, not attachment. This suggests that a sense of spiritual attachment is sacred to one's well-being, whereas a sense of secular autonomy threatens one's well-being.

The sixth research question, can gender and age be used to distinguish the relationship between sacred or profane themes, attachment or autonomy themes, and spiritual or secular themes, was answered negatively in the multivariate analysis of variance (MANOVA). This

contrasts with the literature reviewed. According to separate research conducted by C. Gilligan, D. Levinson, and H. Lopata and D. Barnewolt, the significance of attachment or autonomy tends to vary according to gender and age. It was noted that women identified attachment themes slightly more often than men (F ratio of 3.319 [$p = .072$]). The departure from previous research may be a factor of the small sample size used for this study (84 subjects). It may also be that men and women simply do not differ significantly in their needs for attachment and autonomy.

Significant gender differences were indicated by the main effect F values for the relationship of spiritual themes to sacred, profane, attachment, autonomy, and secular themes. Likewise, significant gender differences were indicated by the main effect F values for the relationship of secular themes to sacred, profane, attachment, and autonomy themes. However, since univariate F values indicated significant gender differences only for spiritual and secular themes, it appears that the difference between the two groups exists mainly in their identification of sacred and secular themes, and not in the relationship of spiritual and secular themes to sacred, profane, attachment, or autonomy themes.

The fact that women identified significantly more spiritual themes than men ($\bar{X} = 16.43$ for women, $\bar{X} = 11.21$ for men) suggests that women are more intuitive than men and trust their feelings to connect with deeper meanings that reasoned thinking might otherwise dismiss. The fact that men identified significantly more secular themes than women ($\bar{X} = 80.69$ for men, $\bar{X} = 76.10$ for women) suggests that men are more logical than women and trust their intellects to make logical sense out of experiences that

intuitive thinking might otherwise overlook. This is significant for therapists because it suggests that men and women tend to interpret experience in two different ways; one relying on intuition, the other on logic. In order to facilitate therapy, it seems important to take into account clients' particular perceptions of their experience.

A significant age difference was indicated by the univariate F value for profane themes. Specifically, people in the first age group (24-37 years old, $\bar{X} = 41.43$) identified profane themes more often than those in the second age group (38-53 years old, $\bar{X} = 36.93$). Those in the second age group identified profane themes more often than those in the third age group (54-84 years old, $\bar{X} = 35.86$). This indicated that younger adults talked more about what they did not like than did older adults. It suggests two things. First, that young adults were most aware of the impact of negative things in their lives and possibly the most pessimistic of the three age groups. And second, that adults tend to dwell less on the negative as they grow older.

The seventh research question, can gender and age be used to distinguish themes of male, female, neuter, God, and no one, was answered negatively in the analysis of variance (ANOVA). Significant gender differences were indicated by the main effect F values for male, female, and God themes. Males identified male themes more often than females did. Females identified female themes more often than males did. And, females identified God themes more often than males did. Because male themes included male-self values (when the subject was a male speaking of himself) and female themes included female-self values (when the subject was a female speaking of herself), it was expected that there would be

significant gender differences on the identification of male and female themes.

That women and men differed significantly in their identification of God themes indicated that for the general sample, women tended to be more receptive to the role of a supranatural higher power in their lives than men did. This also supports the earlier finding that men and women differ significantly in their identification of spiritual and secular themes. It suggests that women are more aware and accepting of an ultimate reality existing beyond their concrete existence than men are. For therapists this suggests that the role of God themes is more likely to be important for women than for men.

Significant age differences were indicated by the main effect F values for no-one themes. Specifically, people in the second and third age groups responded to items on the questionnaire by answering "no one" twice as often as those in the first age group. However, because of the infrequency of the response ($.50 < \bar{X}s < 1.5$ per interview) it was judged that there was not enough variability in the results to base a valid interpretation.

The eighth research question, does a significant relationship exist between theme persons (male, female, neuter, God, and no-one themes) and value themes (sacred, profane, attachment, autonomy, spiritual, and secular themes) was answered affirmatively in the correlation analysis. This support for the inter-relationship of theme persons and value themes provided empirical evidence that particular theme persons were associated with particular values. That a significant positive relationship existed between God themes and sacred themes indicated that the concept of a

higher power and ultimate reality beyond oneself tended to be valued as an idealized reality people depended upon. That a positive significant relationship existed between God themes and attachment themes indicated that God was perceived as being a relational entity connected to others. That a significant negative relationship existed between God themes and autonomy themes indicated that God was not perceived as being an entity concerned with principles more than relationships. That a significant positive relationship existed between God themes and spiritual themes indicated that God was associated with supranatural qualities of mystery, power, and absolute authority, and sensed through intuition rather than logic. That a significant negative relationship existed between God themes and secular themes indicated that God was not associated with a humanistic philosophy grasped by logical thinking. These relationships indicated that God was identified as an idealized, supranatural entity concerned with people more than principles, and known through intuition rather than logic. For therapists, these findings suggest that clients' God themes tend to be highly significant indicators of what people perceive as having ultimate value.

That a significant positive relationship existed between spiritual themes and female themes indicated that women were associated with spirituality. That a significant negative relationship existed between spiritual themes and male themes, and a significant positive relationship existed between secular themes and males themes indicated that for the general sample men were associated with secular themes but not spiritual themes. For therapists this suggests that people in general tend to view women as being more spiritual than men (which was supported by research

question six). And that clients in general tend to view men as concerned with logically understanding their finite existence but not as concerned or aware of spiritual values. That a significant positive relationship existed between autonomy themes and male themes indicated that for the general sample males were perceived as more concerned with being their own person than being part of a relationship. For therapists this suggests that clients in general tend to view men as independent, principled, and self-centered.

That a significant negative relationship existed between profane themes and no-one themes indicated that when people answered "no one" to an item, they generally did not associate that with qualities they disliked. That a significant negative relationship existed between attachment themes and no-one themes indicated that people generally did not associate "no one" with community and relationships. Viewed together, the results indicated that no-one themes tended not to be negative, but neither were they indicative of relationships.

The results differ from what was intuitively expected; that there would be significant positive relationships between no-one themes and profane themes, and no-one themes and autonomy themes. And, because of the small number of "no-one" responses, these findings could be dismissed. However, the results suggest that when clients answer "no one," therapists may want to examine the beliefs behind what is omitted as much or more than the beliefs behind what is initially disclosed.

The ninth research question, can gender and age be used to distinguish the relationship between the identification of theme persons (male, female, neuter, God, and no-one themes) and value themes (sacred,

profane, attachment, autonomy, spiritual, and secular themes) was answered negatively in the multivariate analysis of variance (MANOVA). Taken separately, significant gender differences and significant age differences were indicated by the main effect F values. The separate affects of gender and age were addressed earlier in research questions number six and number seven.

Unexpected Findings

Two study findings were unexpected in lieu of the literature reviewed. The first finding was that the combined effects of gender and age could not be used to distinguish themes or the relationships between themes. One possible explanation for this may be differences between the sample population used and the samples used by other studies. The sample size for this study was 84 people, smaller than those used by most studies employing quantitative research to investigate adult identity (e.g., Baruch, 1983; Jourard, 1957, 1971; Pollack & Gilligan, 1982, McAdams, 1988) but larger than most relying on qualitative research (e.g., Levinson, 1978; Gilligan, 1982). Another explanation may be differences between the sample selection used for this study versus the sample selection used for other studies. The subjects for this study were a convenience sample of adults obtained through local organizations and referrals from people who knew of the study. Often subjects for other quantitative studies were randomly selected (e.g., Baruch, 1983; Jourard, 1971).

The second finding was the lack of significant age differences among the theme variables. Apart from differences on profane themes, age could

not be used to distinguish themes or the relationship between themes. Again, two possible explanations may be: (a) differences between the sample size of the sample used and the sample size of other studies, and (b) differences between the sample selection used for this study versus the sample selection used for other studies.

Contributions

Contributions in General

Primary issues for investigating myth and ritual as a psycho-religious response to anxiety concerned: (a) the relationship of myth and ritual to anxiety, and (b) the identification of myth and ritual as psycho-religious phenomena. The relationship of myth and ritual to anxiety was viewed as the formation of coping adjustments made in response to perceived threats. Myths and rituals were conceptualized as beliefs and behaviors composed of themes which identified the values participants awarded to various ideas and experiences. The research results seem to support this conceptualization. It was repeatedly found that themes appearing in people's significant stories were related to their experiences of anxiety existing within their early family memories.

The identification of myths and rituals as psycho-religious phenomena was understood as the formation and valuing of a system of sacred themes. Religion was conceptualized as reverence for a system of sacred symbols and themes were, by definition, comprised of symbols. No distinction was made between religion as a spiritual belief system and religion as a secular belief system. The research results appear to support this idea. It was found that people identify a system of themes sacred to their essential identities.

Implications

The results of this dissertation provided both qualitative and quantitative information supporting the contention that people develop myths and rituals as psycho-religious means of coping with anxiety. These findings suggest that by paying close attention to (a) the themes inherent in people's significant stories, and (b) the role of anxiety in people's significant stories, theoreticians and clinicians can better understand those factors which form the basis of their subjects' and clients' identities. Specifically, the analyses imply that theoreticians and clinicians treat people's myths and rituals as the bearers of themes, value statements people rely upon with religious fervor. Likewise, to understand the individual means understanding the religious system his/her identity is based upon. And finally, when change in the system is mandated by unresolved conflicts, the results align themselves with common sense, suggesting that respect for the system be part of the treatment plan.

Contributions to the Field of Pastoral Counseling

Historically, the central task of pastoral counseling is that of reconciling the individual with God and others in the context of Christianity (W. A. Clebsch & C. R. Jaekle, 1964). Presently, the field and tasks of pastoral counseling are in flux, reflecting the current stage of identity formation (and perhaps identity crisis) the field is in. This statement presumes that seminaries will continue to train pastors and pastors will continue to counsel parishioners. However, whether the field will evolve as a discipline or an emphasis appears to largely depend on whether the goals and tasks of pastoral counseling can be understood and

examined within an identifiable framework. Specifically, such a framework should lend itself to three points: (a) theoretical extrapolations; (b) scientific investigations; and (c) practical applications.

To this end, the contributions of this dissertation are three-fold. First, by framing the field of pastoral counseling by an understanding of myths and rituals created in response to anxiety, the religious nature of humanity is preserved and augmented by both theological and psychological constructs. The nature of sin, the quest for meaning and purpose, the need for grace, the will to power, the dilemmas and dimensions of faith, and the formation of god-imagery are all revealed in the myths and rituals people develop and rely upon to take care of themselves. Furthermore, the delineation of the six value themes (sacred, profane, attachment, autonomy, spiritual, secular), five person themes (male, female, neuter, God, and no-one), and anxiety themes provides a much needed framework potentially inclusive of other theological and psychological explanations of human development. Second, by literalizing the framework of the field into operational constructs; i.e., religious themes inherent in significant stories, the psychological and theological dimensions of identity can be understood and assessed in fairly objective terms. Whether Christian or nonChristian, the researcher can objectively assess what is being studied (contingent upon the premise that symbolization assumes that reality is more than what the observer perceives). This provides a degree of validity and reliability upon which to explore further theory-building. Third, the conceptualization of the thesis and the creation of the instruments used in this study provide the pastoral counselor with an intelligible framework and diagnostic instruments to

assess and interpret the beliefs and behaviors, and thereby the needs and resources, of his/her clients. Finally, what this study cannot do is fully explain the reality beyond perception. To understand God, to determine absolutes, to comprehend the meaning of true being; these subjects continue to be revealed, but in this life, are not fully understood.

Conclusion

The investigation of myth and ritual as psycho-religious responses to anxiety has provided qualitative and quantitative support for the theoretical basis of this descriptive study. The content analysis of case studies identified important relationships between myth and ritual and anxiety, and identified myth and ritual as psycho-religious phenomena. The correlation matrices and multivariate analyses presented strong support for understanding myth and ritual as amalgamations of real and projected themes, for identifying value themes and person themes, and for identifying gender differences between themes and the inter-relationships of themes.

However, future research needs to be done on other samples utilizing the theoretical concepts and methodological procedures developed in this study. A test-retest design would provide a way to test the reliability of the questionnaire. It could also provide information to examine whether subjects' responses remain the same when their life circumstances change. A study utilizing only those items that showed one or more significant relationships between real and projected themes ($p \leq .05$) would strengthen the internal reliability of the instruments used in the study. A study employing a random sample of subjects should be conducted in order

to check for sampling errors (bias) in the original study. Also, a study utilizing a larger sample should be conducted in order to further examine the effects of age upon the types of value themes that people identify. A longitudinal study, beginning in childhood, could identify how associations with particular themes develop into particular myths and rituals. It could also determine the approximate period when the identification of particular myths and rituals stabilizes. Further research should be done to statistically quantify the relationship of myth and ritual to anxiety. This could aid in clarifying the precise nature of the relationship. Further, the fact that one case had no spiritual themes stands in contrast to theological studies that suggest spiritual awareness is a universal experience (R. Niebuhr, 1949; Tillich, 1957; Otto, 1931). Although this case was an exception to the study, it suggests that further research needs to be conducted to clarify definitions of spiritual experience and methods of investigating them. For purposes of empirical explanations, the design of this study was built to develop linear relationships in the direction of anxiety and myth and ritual. It is recommended that further research be conducted to determine where such explanations are appropriate in respect to the circularity of theology and philosophy.

This first part is just some basic information.

- {MYTH/RITUAL EXERCISE - PART 2: EARLY FAMILY MEMORIES}**

12) What is one of your earliest memories about the family you grew up in?

- 13) What would you say was one of the important {unwritten} rules in your family?
14- Have you continued with that rule?
- 15) What is one of your most significant memories about the family you grew up in?
16- What makes that so powerful for you?
17- When you think back on that, how does it make you feel?
- 18) When you were growing up, who was the person you liked most in your family?
19- Why do you say him/her?
- 20) Who, if anyone, was the person you liked the least?
21- Why him/her?
- 22) Who do you think was the person you were closest to?
23- Why him/her?
- 24) Who was the person who encouraged you most to be yourself?
25- How did s/he do that?
- 26) Who, if anyone, caused you to feel most insecure about yourself at times? (if "no one" ask - Who, if anyone, did you fear the most at times? Why?)
27- How did s/he do that?
- 28) Who do you think was the person in your family who had the most power?
29- How did you know that person had power?
30- What did you like or dislike about that?
- 31) Whether you like them more or less, who in your family do you feel had the most emotional impact on you?
(Who were you emotionally the most involved with?)
32- Why him/her?
- 33) If you could go back in time, or even now, to the family you grew up in, what change or changes would you make in your family and its members?

Thank you. Shall we go on to the next section?

{MYTH/RITUAL EXERCISE - PART 3: FAVORITE STORY}

In this second part I'm going to ask you about your favorite story and what makes it so special for you.

- 34) When you think back over all the stories you've ever come across: What book, fairy-tale, fantasy, television show, or movie is a favorite that you especially enjoy?

- 35- Why is _____ important to you? Why is it special to you?
- 36) Who is your favorite character in the story?
37- What do you like about _____ so much?
- 38) What important things or tasks or adventures does _____ have or do in the story? (If I didn't know anything about the story, and you were going to say some of the important things, adventures, or tasks that s/he has, what would you say?)
- 39) How does s/he treat other characters in the story?
40- How do you feel about that?
- 41) What happens to him/her at the end of the story? (or, end of an episode?)
- 42) Is there any character in the story that you dislike or don't like as much as ____?
43- What do you dislike about that character?
- 44) What does that person do that makes him/her stand out in your mind? What's s/he do in the story?
- 45) How does this character (that you dislike) treat other people in the story?
46- How do you feel about that?
- 47) What happens to this character at the end of the story? (or: What generally happens to this character at the end of an episode?)
- 48) What is the relationship between _____ (the character you like) and _____ (the one you dislike)? What kind of relationship do they have?
- 49) If you could be any character in the story, who would you be?
50- Why?
- 51) If you could change any part of the story, what change or changes would you make?
52- Why?

Thank you. How are you doing so far?

{MYTH/RITUAL EXERCISE - PART 4: HERO/INE--vs--VILLAIN/ESS}

Now I'm going to shift a little to talk about characters you like and dislike. They can be real or fictional, the point is that they are significant to you. {Note: may be "kind of person"}

- 53) When you think of characters or people you admire...real or fictional, does anyone/who comes to mind as one of your heroes or heroines? (may add "Can you think of someone you would like to be like?" or "What kinds of people do you admire? "Think of one of those people")
54- Why him/her? What do you admire about him/her?
- 55) What important things (tasks or adventures) does s/he/they do that makes him/her stand out in your mind?
- 56) From your perception, how does this person (or "this kind of person") treat other people? How do you mean?
57- How do you feel about that?
- 58) Who, if anyone, is this person close to (or "this kind of person close to")?
59- Why do you think that is?
- 60) Because of the kind of person s/he is, what kinds of things happen(ed) to this person in his/her life?
- 61) If you could change anything about him/her, what change or changes would you make?
- {VILLAIN/NESS} Now I'm going to move to the other side and ask you when you think of....
{note: may be "kind of person"}
- 62) When you think of villains, or characters you don't especially like...again, it may be someone real or fictional, who comes to mind for you?
("Think of one of those people" "Can you think of anyone you would not want to be like?" or "The kind of person you would not want to be like?")
63- What do you dislike about him/her?
- 64) What does this person do that makes him/her stand out in your mind?
- 65) From your perception, how does this person treat other people? How do you mean?
66- How do you feel about that?
- 67) Who, if anyone, is this person close to?
68- Why do you think that is?
- 69) Because of the kind of person s/he is, what kinds of things happen to this person and his/her life?
- 70) If you could change anything about this character, what would you change?

Shall we go on?

{MYTH/RITUAL EXERCISE - PART 5: PERSONAL STORIES}

In this section I'm going to ask you about good and bad experiences that you yourself have had and what makes them important to you.

{sacred}

71) When you think of all the events that have happened in the course of your life, from the time you were born until now, what is one of the events that stands out in your memory as one of the best for you?

72) What about that was so significant for you?

73) How did that make you feel?

74- Why do you think that is?

75) On that event, who, besides yourself, was involved in that? {if anyone}

76- What did they do that is significant?

77- How did they treat you?

78) How was your life different afterward? {...because of that experience?}{How has that event affected you?}

79- Why do you say that?

80) If you could change any part of that experience, what would you change or do differently?

{profane} Let's go to the other side now.

81) When you think of significant events that have happened in your life, does anything come to mind as one of the worst or one of the most difficult for you? And, if yes, could you tell me about it?

82) What about that was so significant for you?

83) How did that make you feel?

84- Why do you think that is?

85) On that event, who, besides yourself, was involved in that? {if anyone}

86- What did they do that is significant?

87- How did they treat you?

88) How was your life different afterward? {How has that affected you?}

89- Why do you say that?

90) If you could change any part of that experience, what would you change about it or do differently?

91- Why?

- 92) What have you done or what did you do to get through that?
 93- Why that?

{MYTH/RITUAL EXERCISE - PART 6: GOD IMAGERY}

At this point I would like to talk about what you think of...how you experience a sense of the divine. Your ideas of God, and what faith is for you. The questions in this section are not based on if you believe in a God or not, but what you believe about God, as you understand God to be. Does that make sense?

- 94) What is your earliest, or one of your earliest memories pertaining to or about God?
- 95) When you think of God, what image or images come to mind?
 How do you picture God?
 96- How has that changed over time, if at all?
- 97) Do you have any other significant memories pertaining to God?
 98- What about that, if anything, makes that so powerful for you?
 99- How does it make you feel?
 100- Why do you think that is?
- 101) How do you experience God?
- 102) From your point of view, what do you like most about God?
 (or - "the concept of a God?")
 103- Why that?
- 104) What do you fear most about God?/the concept of a God?
 105- Why do you say that?
- 106) What bothers you most about God/the concept of God, if anything?
 107- How would you change that?
- 108) When you think of God, what, if anything, impacts you the most, personally? It may be something you like or don't like as much/dislike...
- 109) Shifting a little bit, what is faith like for you?
 110- Who or what do you put your faith in?
 111- How has that changed over time, if at all?
- 112) Who, if anyone, would you say has been an important influence regarding who or what you put your faith in?
 113- Why him/her?

Thank you. I have one more section. Are you ready to go on with it?

{MYTH/RITUAL EXERCISE - PART 7: PRESENT CONCERNS}

This is the last part. Here I'd like to ask you about present concerns and how you deal with them.

- 114) If you could live your whole life over, what one thing would you most like to change, if anything?
115- Why?
- 116) When you think about your own death, how does that make you feel...Happy? Sad? Angry? Scared?
117- Why do you think that is?
- 118) What gives you hope?
- 119) Right now what issues are there in your life, if any, that you are dealing with - things you have to make a decision about, or make your peace with, that you think about quite a bit?
- 120) When you think of those things now, how does that make you feel?
121- Does that make you feel more happy, sad, angry, or scared?
122- Why do you think that is?
- 123) Do you remember any time in your life that you felt really high or intense anxiety? And, if so, can you tell me about it?
124- What was that like for you?
- 125) When you have a problem now, what do you do?
126- Who, if anyone, do you talk to about it?
127- Why him/her?
- 128) What comes to mind as one of the most difficult decisions you've had to make?
129- What made that so difficult?
130- How did you feel at the time that you were making that decision...Happy? Sad? Angry? Afraid/Scared?
- 131) What did you decide to do?
132- Why that?
- 133) What gives you the most satisfaction or security at this point in your life?
134- Why do you think that is?

=====

- 135) In all the things we've talked about, is there anything else that you think I should know about your experiences, faith, your stories - anything else you want to share?

-- That's the close of my questions. I want to thank you for your time and sharing.

-- If you would like, I would be happy to send you a 1-2 page synopsis of the data I come up with.

name: _____

address: _____

**APPENDIX B - PART 1: IDENTIFICATION OF SACRED, PROFANE,
ATTACHMENT, AUTONOMY, SPIRITUAL, SECULAR
THEMES**

**I. MYTH AND RITUAL: A SCHEME FOR CODING THE SACRED VS THE
PROFANE**

CONCERN WITH: WHAT IS GOOD VS BAD FOR SELF

SACRED: those qualities valued as essential to one's self-identity. What one believes is good and wants to be associated with; indicative of and/or representing something opposite to what one deems profane

- 1- what one depends upon and thereby puts faith in to take care of self, i.e. ways of coping and caring for self and/or others that are believed to "work"
- 2- the best: constitutes the ideals, goals, and admirable qualities of an individual and/or group; i.e., the idealized image one has and desires to attain of self
- 3- the real: constitutes the authentic qualities, the real image one has and chooses to retain of self
- 4- gives life satisfactory meaning: provides the self a good-enough sense of well-being, contentment, security and/or affection
- 5- instills hope that the goals and needs an individual &/or group holds essential to its identity can be accomplished and/or fulfilled
- 6- what is right/good: what one "should" do; belief in the inherent "rightness/goodness" of something
- 7- the way life "is"

Either the sacred or the profane often indicated by terms such as: should vs shouldn't, would vs wouldn't, is vs isn't, do vs don't, always vs never

PROFANE: those qualities which threaten one's essential self-identity; something one believes is bad and does not want to be associated with - indicative of and/or representing something which one deems anathema (cursed) to what one deems sacred

- 1- ways of coping and caring for self and/or others that 1) are not believed to work, and in fact 2) threaten to make matters worse; i.e., what one rejects and thereby deems anathema (cursed) to the well-being of the self
- 2- qualities one dislikes & disowns, i.e., constitutes the untruths, pit-falls, and worst/negative qualities of an individual and/or group; i.e., that which violates the ideal and is detrimental to integrity of one's authentic self-identity
- 3- deprives life of satisfactory meaning: instills the self

with a sense of discontentment, insecurity and/or abandonment

- 4- instills anxiety and/or despair (insecurity regarding self, uncomfortable) by threatening that which an individual, group, and/or society holds essential to its identity
 - 5- something inherently wrong/bad: what one "should not" do; belief in the inherent "wrongness" of something
 - 6- the way life "is not"
-

II. MYTH AND RITUAL: A SCHEME FOR CODING THE SPIRITUAL VS THE SACRED

Numinous (numen-39): spiritual and mystical, magical and superstitious; an intuitive recognition of something great and powerful and not completely knowable that may or may not make logical sense, and is usually difficult to describe in emotionally detached, concrete, limiting terms

- Feeling, intuitive awareness or recognition of a quality of:

- 1- power (majestas): a sense of one's own creatureliness in view of over-powering might that is "wholly other" than the self; i.e., what is "real" and absolute, unapproachable and/or unquestionably supreme - omnipotent
- 2- awe-inspiring (tremendum): wonder, fear, uncanny
- 3- mysterious (mysterium): deeper meanings, nonrational, unknown, and partially hidden apart from but participating in union with the natural world
- 4- feeling of deep-rooted, even erotic connectedness to an authentic power and greater reality; i.e., a passionate feeling of being part of everything - omnipresent
- 5- urgency: sense of being compelled by an irrational force
- 6- fascinating: attractive and/or terrifying with a potent charm
- 7- indicative of and/or representing an authoritative presence and/or higher power (within and/or without) by which one defines and values experiences and self

NOTE: the Spiritual and Secular are not intrinsically good or bad, may be experienced as + or - (Independent of moral import, though may be charged/experienced as good or bad)

SECULAR: the earthly world of reasoned existence and knowable, understandable feelings usually delineated in concrete, logical terms limited in time and space to the natural world

- Reasoned thinking characterized as:

- 1- limited to natural, finite plane of experiential existence
- not concerned with spiritualized purposes or values
 - 2- limited to reasoned existence understood by rational thinking, grasped by intellect
 - 3- humanistic philosophy: understanding of life in which humanity is ultimate power, center and source of its own life; i.e., asserts power of humanity for self-realization through reason with disregard for supranaturalism
 - 4- devotion of feelings and energies solely to tangible existence
 - 5- concern with corporeal existence; e.g., those things that can be touched and measured in earthly life
 - 6- superficial disregard (concerned only with the obvious or apparent) and/or legalistic regard for religion
-

III. MYTH AND RITUAL: A SCHEME FOR CODING ATTACHMENT VS AUTONOMY

CONCERN with: how one relates to oneself AND to others

ATTACHMENT (CONNECTEDNESS): having a bond with others that says "I belong"; i.e., that for good or bad, one's separateness is transcended (part of a greater whole) and that one's distinctiveness is confirmed (valued) through relationships.

Characterized by...

- 1- concern with how something affects others versus self
- 2- affective orientation: generally more expressive of feelings
- 3- concern with the maintenance or restoration of relationships, emotions and logic - responses of dependence and/or interdependence
- 4- "taking care of others over taking care of oneself," considers that the welfare and well-being of others (alleviation of other's burdens, pain, and problems) are part of one's own context of responsibility and/or that others are responsible for taking care of oneself
- 5- essential identity is found in a community, i.e., respect for group's principles takes precedence over those of oneself
- 6- cooperation: prefers to work with others, a willingness to compromise, negotiate, and/or give in to others,

- avoidance of conflict
- 7- values process over goal-achievement, i.e., considers the situation over the principle, people over things
- 8- intimacy over identity, concern for developing intimacy takes precedence over concern for developing one's identity
- 9- anxiety regarding too much separateness, being abandoned or exploited
- 10- often speaks of self with others (plural pronouns "we," "us," "our") and of other people ("they," "their," "his/her," etc.).

AUTONOMY (INDIVIDUATION): having a sense of connectedness within one's self that says "I am my own person," i.e., that maintaining one's self-respect transcends community pressures and confirms the value of one's own distinctiveness/uniqueness for what is right vs wrong

Characterized by...

- 1- concern with how something affects oneself versus relationship
- 2- logical orientation: generally more expressive of logic
- 3- concern for maintenance or restoration of self; i.e., logic and emotions concern development of self - responses of independence and achievement
- 4- "taking care of self over taking care of others," considers that others have their own contexts of responsibility and/or that one is responsible for taking care of oneself
- 5- essential identity found in self, i.e., respect for own principles takes precedence over those of group
- 6- individual effort: preference for working alone and/or independently, willingness to take a stand separate from others; i.e., obligations, commitments, rules, and/or principles for self and society upheld by being assertive - standing up for rights and/or beliefs. Considers "fairness" and respect, that is, how self would like to be treated if in another's place.
- 7- values achievement of task/goal over process; i.e., considers principles over situation, things over people
- 8- identity over intimacy, i.e., concern for developing self-identity over developing intimacy with others
- 9- anxiety regarding too much closeness, being pulled down, confined or suffocated by others
- 10- often speaks of self apart from others in first person singular ("I," "me," "my," "mine," etc.).

**APPENDIX B - PART 2: IDENTIFICATION OF THE RELATIONSHIP OF
SACRED AND PROFANE WITH ATTACHMENT AND
AUTONOMY**

SACRED AUTONOMY

- I am an individual with my own identity
- GOOD things happen as autonomous
- Accomplishes goals

**concern is self
individual**

- 1- Concerned about self, inalienable human rights
 - a- I am happy, secure
- 2- I tend to be logical
- 3- I am concerned about taking care of myself
 - a- I am not a meddler
 - b- I am independent and an achiever
 - c- I am not overly concerned about what others think of me
 - d- I win approval by what I do - accomplishing the goals I set
- 4- I am invested in taking care of my own problems
 - a- I have what I need
 - b- First responsibility is to take care of myself and my own responsibilities
 - c- Other people should take care of themselves
- 5- I am my own person - I follow through on my own principles and philosophy (regimen) for self and to others
 - a- If I cause a problem, I take responsibility for it
 - b- Respectful and fair - treat others as I want to be treated w/honesty, integrity, justice, consistency
 - c- I tell others what to do - I am the leader
- 6- Preference for working alone - being left alone
 - a- Make own decisions
 - b- Willing and able to be assertive and stand up for own beliefs, principles, obligations, duties
 - c- I rely upon my individual efforts
- 7- Set and accomplish goals more than concern about process
 - a- Value accomplishments and things over people
 - b- Important to stick to principles

- in situations
- 8- Self-reliant; enjoy "alone" time
 - 9- Sense of freedom/completeness in discovering self
 - 10- Speaks mainly of self, mainly in first person and of individuals in singular - "S/he did that..has something good happen"
 - 11- The positive way I take care of, identify provide for self and uphold the rights of others
-

SACRED ATTACHMENT - bond shared with others..I belong
 - GOOD things happen as connected
 - Takes care of/responsible for others
 - GOOD RELATIONSHIPS

concern is
relational

- 1- Concerned about others
 - a- Willing to/likes to be involved
- 2- I tend to express my feelings
- 3- I am concerned with trying to maintain and restore relationships..taking care of others as part of relationship
 - a- I am a Peacemaker
 - b- I need him/her - interdependency
 - c- I am concerned/take into account what others think
 - d- I appreciate receiving approval of others
 - e- I like being with this person
- 4- I am invested in being responsible, caring for and helping others
 - a- Enjoys/likes - feels responsible for helping others
 - b- First responsibility is taking care of others - helping others out
 - c- I am being supported...close to others
 - d- S/he is supporting, providing, helping, and encouraging me
- 5- S/he/I belong to - am part of this group
 - a- We did it together
 - I agree with them..uphold group principles/rules
 - b- We/they share a bond - SAMENESS
- 6- Willing to stand with others
 - a- Decisions made by group consensus and compromising, not fighting
 - b- Work together
 - c- "We do it this way." - conformity

- d- Prefer working with people than alone
 - e- "Do what they tell me to do"/submissive
 - 7- S/he/I am more concerned about the process of what's happening than accomplishing particular goals
 - a- S/he/I am more concerned about people's feelings than things
 - b- S/he/I am concerned about the situation
 - 8- Desire more closeness..like closeness
 - 9- Sense of freedom/completeness in discovering relationship
 - 10- Identify self in relation to others
 - "We did this..."
-

PROFANE ATTACHMENT: concern is what happens in
connectedness of the relationship
rather than his/her profane autonomous
qualities

- BAD things happen as connected
- Dependent: BAD RELATIONSHIPS

concern is
relational

- 1- Overly concerned about others..pre-occupied with how something affects others
 - a- Nosey: "nose in where doesn't belong"
- 2- Ruled by feelings w/not enough logic
- 3- Overly concerned/invested in relationships - with the maintenance or restoration of relationships
 - a- Peace-maker to the point of meddling
 - b- Has issues of dependency - I need him/her
 - c- Too concerned - uptight about what others think of self
 - d- Over-compensates to win approval
 - "people-pleaser"
 - e- Stuck with/overly involved with others
 - "I don't like being with you"
- 4- Overly invested in taking care of other's problems
 - a- I have to/am stuck with too much responsibility for taking care of other's problems
 - b- S/he is meddling in my affairs - controlling, hurting, confining me
- 5- Community ways of thinking (identity) allow too little room for own identity
 - a- They screwed up our/their situation
 - b- Own identity lost in community...stuck

- in turmoil/problems of community identity
- c- SAMENESS is distasteful
 - 6- Follows group too much - unwilling to make a stand - too enmeshed
 - a- Unwilling/unable to make own decisions
 - b- Unable to act against others
 - c- "Expected" to go along/cooperate/not "make waves," conform
 - d- Works too closely with others
 - e- Don't like being told what to do
 - 7- Not enough clear goals - too much concern with situation and not enough sticking to principles
 - a- Value people too much with not enough thought to material existence, things
 - 8- No real identity of their own
 - a- Over-invested in relationship - trusted too much and used/exploited
 - 9- Anxiety - feeling suffocated, confined, over-whelmed, controlled by others
 - a- Feeling over-dependent on others and that others are over-dependent upon self
 - b- Fear of being used by others
 - c- Not enough separateness
 - 10- Speaks of self with others too much, not enough of own person
 - 11- In bad place with others-"all in the same boat"
-

PROFANE AUTONOMY

- I do not share a bond..I do not belong
- BAD things happen to individual
- SELFISH

concern is self individual

- 1- Concerned about self
 - a- I am lonely...hurt
 - b- S/he ignores me
- 2- Unfeeling and too rational
- 3- Only interested in taking care of self
 - a- Too independent
 - b- Doesn't care about what others think of self
 - c- Uses people for own purposes
- 4- I feel stuck with too much responsibility for myself with too little help (powerless and inadequate)
 - a- I don't have what I need
 - b- S/he doesn't help out others enough

- doesn't take enough responsibility
- 5- Could "care less" about others
 - a- Screws up his/her own situation
- 6- Tells others what to do
- 7- Too much of a loner - selfish
 - a- Goes own way without considering others
 - b- Mean/hurting/mistreats others - uses people
 - c- "Makes waves" unnecessarily - aggressive
 - d- Just goes own way - "Does what s/he wants"
- 8- Unable to make decisions, unable to accomplish goals and unable/doesn't stick to principles - rules
 - a- Accomplishment of goals at all costs
 - b- Too concerned with things/self, not people
- 9- Not close to anyone, only concern is self
- 10- Anxiety: I feel abandoned...not close to (needing connectedness but one's own autonomy is the profane barrier), I am being exploited
 - a- S/he Over-Anxious regarding too much closeness, being pulled down, restricted, or suffocated by others
 - "S/he is too worried about being close" (wanting too much autonomy)
 - S/he is too noncommittal
 - b- I am afraid of being abandoned; left behind
- 11- Speaks too much of self, negative of others
- 12- Relates to the negative way I take care of, identify, and provide for myself
 - ex: S/he is not supportive, not providing for me
 - S/he is not being responsible, caring for me
 - We/they do not share a bond - differentness emphasized
 - S/he is disrespectful, unfair
 - S/he does not have what s/he needs
 - S/he has something bad happen

APPENDIX C: DEFINITIONS OF ANXIETY

1. Biological Approaches to Anxiety

For purposes of definition it is important to note the following:

- 1) anxiety is a pre-cognitive emotional response of the sympathetic nervous system that prepares the body to cope with a perceived threat;
- 2) inherent to anxiety is the capacity to function as a primitive orientation in the gap between stimulus and response; and
- 3) anxiety occurs when the individual feels inadequate to meet the demands of its environment which threaten that which he/she holds essential to his/her continued existence.

2. Psychological Approaches to Anxiety: Learning theory, Karen Horney, Gestalt Therapy, and Developmental theory

a. Learning Theories of Anxiety

Learning theorists view anxiety as something learned through past conditionings. This occurs either via classical conditioned-response learning or instrumental conditioning. For purposes of definition it is important to note the following:

- 1) anxiety is a learned response;
- 2) anxiety is an objectless emotion associated with a fear or fears; and
- 3) anxiety motivates the individual to cope with fear as a circular means of resolving the anxiety and protecting the individual.

b. Psychotherapies: Karen Horney

For purposes of definition it is important to note the following:

- 1) basic anxiety is a universal phenomenon; it is distinguished from neurotic anxiety in that the latter is a psychic disturbance which deviates from patterns common to the individual's culture;
- 2) anxiety is a relational phenomenon; it occurs because the individual feels threatened by a loss of security and/or affection;
- 3) anxiety is a disproportionate reaction to the subjective perception of a threat which occurs because the individual un/consciously feels insecure concerning his/her abilities to cope with the objective threat; and
- 4) the anxious person copes by moving toward, away, or against others.

c. Psychotherapies: Gestalt Therapy

Gestalt therapy views anxiety as a feeling of emotional and physical constriction caused by the conflict between excitement and self-control. For purposes of definition it is important to note the following:

- 1) anxiety is a constriction caused by the conflict between excitement and self-control;
- 2) anxiety is an apprehension existing in the gap between now and then; and
- 3) anxiety is both the generator of creativity and the blockage to change.

d. Developmental approaches: Erik Erikson

Erik Erikson understands anxiety to be a diffuse state of tension reflecting the ego's inability to resolve conflict between the id and superego. For purposes of definition it is important to note the following:

- 1) anxiety is a diffuse tension reflecting the ego's inability to resolve id-superego conflicts;
- 2) intrapsychic conflicts are inseparable from social demands;
- 3) existential dread undergirds experiences of anxiety; and
- 4) personality development is motivated by the ego's need to resolve conflict between the id and superego.

3. Existential/Philosophical Approaches: Soren Kierkegaard and Jean-Paul Sartre

a. Soren Kierkegaard

Soren Kierkegaard describes anxiety as the apprehension over the threat of meaninglessness which occurs in the gap between essence and existence. For purposes of definition it is important to note the following:

- 1) anxiety fears meaningless because it recognizes its possibility to sin;
- 2) anxiety is the threat of despair the self feels before God; and
- 3) anxiety engenders the creativity of human possibilities, which are disclosed in either sin or faith.

b. Jean-Paul Sartre

Jean-Paul Sartre conceptualizes anxiety as an anguish of isolation concerned with the threat of meaninglessness which occurs as the individual realizes his/her responsibility to create his/her own destiny. For purposes of definition it is important to note the following:

- 1) anxiety is the anguish of freedom; the apprehension of ultimately being responsible for oneself and all humanity in view of the threat of meaninglessness; and
- 2) anxiety is compounded by the belief that there is an absolute essence and/or Other (God) preceding existence

that should be found and achieved.

4. Religious Approaches: Paul Tillich and Reinhold Niebuhr

a. Paul Tillich

Paul Tillich understands anxiety to be the human awareness of being finite. For purposes of definition, it is important to note the following:

- 1) anxiety is a universal experience, the threat of one's nonbeing felt in conjunction with an awareness of that which constitutes perfect being, i.e. the holy;
- 2) anxiety occurs at two levels; existential or basic anxiety and pathological anxiety;
- 3) although in its pure form anxiety is objectless, it is usually associated with a fearful object as a means for coping; and
- 4) the threat of nonbeing experienced in anxiety motivates the individual to care for oneself either through accepting one's finitude while affirming their essential and potential self or by building a defense to avoid it.

b. Reinhold Niebuhr

Reinhold Niebuhr views anxiety as a universal experience of insecurity regarding humanity's limited and limitless state of being before God. For purposes of definition it is important to note the following:

- 1) anxiety is the internal description of temptation, the pre-condition to sin, manifest in either sin or faith;
- 2) anxiety occurs at two levels of awareness: a) basic anxiety is a universal experience of insecurity created by not knowing the limits of one's possibilities and by an awareness of one's own smallness and unworthiness before the greater reality of an Other; b) it is manifest in particular situations; and
- 3) anxiety is the basis for human creativity.

5. A Working Definition of Anxiety

Anxiety is the diffuse apprehension of a threat to one's essential being experienced in relationship to a subjectively perceived Other and/or other(s).

APPENDIX D: COPY OF LETTER OF PERMISSION TO USE QUESTIONNAIRE

Stephen Anderson, Ph.D.
University of Connecticut
School of Family Studies
HDFR, U - 117
843 Bolton Road
Storrs, CT 06268

Jeffrey Larson
182 West San Jose Avenue
Claremont, CA 91711

Date: February 21, 1988

To: Stephen Anderson, Ph.D.

From: Jeffrey Larson

Reason: permission to use questionnaires

In accordance with our telephone conversation this past week, I have written this note to confirm my using your questionnaires. I will be happy to send you an abstract of my work when the project is finished.

I have one additional request. At the time of your workshop I remember hearing that you also have a questionnaire for assessing family myths and rituals. If you wouldn't mind enclosing a copy of it, I would appreciate that.

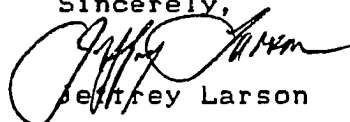
I hereby give Jeffrey J. Larson permission to use my questionnaires on myth and ritual in his doctoral dissertation.

Signed: 

Date: 2/25/88

Many thanks for your help!

Sincerely,


Jeffrey Larson

APPENDIX E: SCORING SHEET

<u>VARIABLE</u>	<u>NAME</u>	<u>COLUMN</u>	<u>LINE</u>
1) ID	IDENTIFICATION	1,2	<u>1</u>
2) SEX	SEX	3	
3) AGE	AGE	4,5	
3A) AGEGRUP	AGE GROUP	6	
4) RELIG	RELIG. PREF	7,8	
4A) PROTDEN	PROTEST. DENOM PREF	9,10	
5) RELIGOS	RELIGIOSITY	11	
6) MARITAL	MARITAL STATUS	12,13	
7) BIRTH	BIRTH ORDER GENERAL	14	
7A) BIRTHS	NUMBER CHILDREN	15,16	
8) EDUC	EDUCATION	17,18	
9) FIN	FINANCES	19,20	
10) JOBLEV	JOB LEVEL	21,22	
10A) OCCUP	EMPLOYMENT	23,24	
11) RACE	RACE	25	
12) FEM1	FAM EARLY MEM	SACRED	31
2		PROFANE	32
3		CONNET	33
4		AUTON	34
5		SPIRIT	35
6		SECUL	36
7		PERSON	37,38
8		FEEL	39
13) FRUL1	FAM RULE	SACRED	40
2		PROFANE	41
3		CONNET	42
4		AUTON	43
5		SPIRIT	44
6		SECUL	45
7		PERSON	46,47
14) FRULC1	FAM RULE CONT	YES/NO	48
2		SACRED	49
3		PROFANE	50
15) FSM1	FAM SIG MEM	SACRED	51
2		PROFANE	52
3		CONNET	53
4		AUTON	54
5		SPIRIT	55
6		SECUL	56
7		PERSON	57,58
8		FEEL	59
16) FSMPOW1	FAM SIG MEM POW	SACRED	60
2		PROFANE	61
3		CONNET	62
4		AUTON	63
5		SPIRIT	64
6		SECUL	65

	7		PERSON	66,67	
	8		FEEL	68	
17) FSMFEL1		FAM SIG MEM FELSACRED		1	2
	2		PROFANE	2	
	3		CONNET	3	
	4		AUTON	4	
	5		SPIRIT	5	
	6		SECUL	6	
	7		PERSON	7,8	
	8		FEEL	9	
18) FLIK		FAM PER LIKE	PERSON	10,11	
19) FLIKY1		FAM PER LIKE Y	SACRED	12	
	2		PROFANE	13	
	3		CONNET	14	
	4		AUTON	15	
	5		SPIRIT	16	
	6		SECUL	17	
	7		PERSON	18,19	
	8		FEEL	20	
20) FDSLICK		FAM DISLIKE	PERSON	21,22	
21) FDSLKY1		FAM DISLIKE Y	SACRED	23	
	2		PROFANE	24	
	3		CONNET	25	
	4		AUTON	26	
	5		SPIRIT	27	
	6		SECUL	28	
	7		PERSON	29,30	
	8		FEEL	31	
22) FCLOS		FAM PER CLOS	PERSON	32,33	
23) FCLOSY1		FAM PER CLOS Y	SACRED	34	
	2		PROFANE	35	
	3		CONNET	36	
	4		AUTON	37	
	5		SPIRIT	38	
	6		SECUL	39	
	7		PERSON	40,41	
	8		FEEL	42	
24) FENCUR		FAM PER ENCUR	PERSON	43,44	
25) FENCUY1		FAM ENCUR HOW	SACRED	45	
	2		PROFANE	46	
	3		CONNET	47	
	4		AUTON	48	
	5		SPIRIT	49	
	6		SECUL	50	
	7		PERSON	51,52	
	8		FEEL	53	
26) FINSC		FAM PER INSEC	PERSON	54,55	
27) FINSCY1		FAM INSEC HOW	SACRED	56	
	2		PROFANE	57	
	3		CONNET	58	
	4		AUTON	59	
	5		SPIRIT	60	

	6		SECUL	61	
	7		PERSON	62,63	
	8		FEEL	64	
28) FPOW		FAM PER POWR	PERSON	65,66	
29) FPOWY1		FAM POWR HOW	SACRED	1	3
	2		PROFANE	2	
	3		CONNET	3	
	4		AUTON	4	
	5		SPIRIT	5	
	6		SECUL	6	
	7		PERSON	7,8	
	8		FEEL	9	
30) FPLIK1		FAM POW LIK	SACRED	10	
	2		PROFANE	11	
	3		CONNET	12	
	4		AUTON	13	
	5		SPIRIT	14	
	6		SECUL	15	
	7		PERSON	16,17	
	8		FEEL	18	
31) FIMPC		FAM PER IMPAC	PERSON	19,20	
32) FIMPCY1		FAM IMPAC WHY	SACRED	21	
	2		PROFANE	22	
	3		CONNET	23	
	4		AUTON	24	
	5		SPIRIT	25	
	6		SECUL	26	
	7		PERSON	27,28	
	8		FEEL	29	
33) FCHNG1		FAM CHNGE	YES/NO	30	
	2		SACRED	31	
	3		PROFANE	32	
	4		CONNET	33	
	5		AUTON	34	
	6		SPIRIT	35	
	7		SECUL	36	
	8		PERSON	37,38	
	9		FEEL	39	
34) STOR		STORY	YES/NO	45	
35) STORY1		STORY WHY	SACRED	46	
	2		PROFANE	47	
	3		CONNET	48	
	4		AUTON	49	
	5		SPIRIT	50	
	6		SECUL	51	
	7		PERSON	52,53	
	8		FEEL	54	
36) SFPER1		STOR FAV PER	SACRED	55	
	2		PROFANE	56	
	3		CONNET	57	
	4		AUTON	58	
	5		SPIRIT	59	

	6		SECUL	60
	7		PERSON	61,62
37) SFPY1		STOR FAV PER Y	SACRED	63
	2		PROFANE	64
	3		CONNET	65
	4		AUTON	66
	5		SPIRIT	67
	6		SECUL	68
	7		PERSON	69,70
	8		FEEL	71
38) SFPDO1		STOR FAV PERDO	SACRED	1
	2		PROFANE	2
	3		CONNET	3
	4		AUTON	4
	5		SPIRIT	5
	6		SECUL	6
	7		PERSON	7,8
39) SFPT1		STOR FAV PERTR	SACRED	9
	2		PROFANE	10
	3		CONNET	11
	4		AUTON	12
	5		SPIRIT	13
	6		SECUL	14
	7		PERSON	15,16
40) SFPFEL1		STOR FAV PERFELS	SACRED	17
	2		PROFANE	18
	3		FEEL	19
41) SFPEND1		STOR FAV PERENDS	SACRED	20
	2		PROFANE	21
	3		CONNET	22
	4		AUTON	23
	5		SPIRIT	24
	6		SECUL	25
	7		PERSON	26,27
42) SDISPE1		STOR DIS PER	SACRED	28
	2		PROFANE	29
	3		CONNET	30
	4		AUTON	31
	5		SPIRIT	32
	6		SECUL	33
	7		PERSON	34,35
43) SDPY1		STOR DIS PERY	SACRED	36
	2		PROFANE	37
	3		CONNET	38
	4		AUTON	39
	5		SPIRIT	40
	6		SECUL	41
	7		PERSON	42,43
	8		FEEL	44
44) SDPDO1		STOR DIS PERDO	SACRED	45
	2		PROFANE	46
	3		CONNET	47

	4		AUTON	48	
	5		SPIRIT	49	
	6		SECUL	50	
	7		PERSON	51,52	
45) SDPTR1		STOR DIS PERTR	SACRED	53	
	2		PROFANE	54	
	3		CONNET	55	
	4		AUTON	56	
	5		SPIRIT	57	
	6		SECUL	58	
46) SDPFEL1		STOR DIS PERFELS	SACRED	59	
	2		PROFANE	60	
	3		FEEL	61	
47) SDPEND1		STOR DIS PERENDS	SACRED	62	
	2		PROFANE	63	
	3		CONNET	64	
	4		AUTON	65	
	5		SPIRIT	66	
	6		SECUL	67	
	7		PERSON	68,69	
48) SRELA1		STOR PER RELAT	SACRED	70	
	2		PROFANE	71	
	3		CONNET	72	
	4		AUTON	73	
49) SUP		STOR U PER	PERSON	1,2	5
50) SUPW1		STOR U PERY	SACRED	3	
	2		PROFANE	4	
	3		CONNET	5	
	4		AUTON	6	
	5		SPIRIT	7	
	6		SECUL	8	
51) SCHNG1		STOR CHNGE	YES/NO	9	
	2		SACRED	10	
	3		PROFANE	11	
	4		CONNET	12	
	5		AUTON	13	
	6		SPIRIT	14	
	7		SECUL	15	
	8		PERSON	16,17	
52) SCHNGY1		STOR CHNGY	SACRED	18	
	2		PROFANE	19	
	3		CONNET	20	
	4		AUTON	21	
	5		SPIRIT	22	
	6		SECUL	23	
	7		PERSON	24,25	
53) HERO1		HERO/INE	SACRED	31	
	2		PROFANE	32	
	3		CONNET	33	
	4		AUTON	34	
	5		SPIRIT	35	
	6		SECUL	36	

	5		PERSON	37,38
54)	HEROY1	HERO/INE Y	SACRED	39
	2		PROFANE	40
	3		CONNET	41
	4		AUTON	42
	5		SPIRIT	43
	6		SECUL	44
55)	HERODO1	HERO DO	SACRED	45
	2		PROFANE	46
	3		CONNET	47
	4		AUTON	48
	5		SPIRIT	49
	6		SECUL	50
56)	HERTRT1	HERO TRET	SACRED	51
	2		PROFANE	52
	3		CONNET	53
	4		AUTON	54
	5		SPIRIT	55
	6		SECUL	56
57)	HERFEL1	HERO TRET FEL	SACRED	57
	2		PROFANE	58
	3		FEEL	59
58)	HERCLS1	HERO CLOS	PERSON	60,61
	2		CONNET	62
	3		AUTON	63
59)	HCLOS1	HERO CLOS Y	SACRED	64
	2		PROFANE	65
	3		CONNET	66
	4		AUTON	67
	5		SPIRIT	68
	6		SECUL	69
60)	HEREND1	HERO END	SACRED	1
	2		PROFANE	2
	3		CONNET	3
	4		AUTON	4
	5		SPIRIT	5
	6		SECUL	6
61)	HCHNG1	HERO CHNG	YES/NO	7
	2		SACRED	8
	3		PROFANE	9
	4		CONNET	10
	5		AUTON	11
	6		SPIRIT	12
	7		SECUL	13
62)	VIL1	VILLAIN	SACRED	19
	2		PROFANE	20
	3		CONNET	21
	4		AUTON	22
	5		SPIRIT	23
	6		SECUL	24
	7		PERSON	25,26
63)	VILY1	VILLAIN Y	SACRED	27

2		PROFANE	28
3		CONNET	29
4		AUTON	30
5		SPIRIT	31
6		SECUL	32
64) VILDO1	VILLAIN DO	SACRED	33
2		PROFANE	34
3		CONNET	35
4		AUTON	36
5		SPIRIT	37
6		SECUL	38
65) VILTRT1	VILLAI TRET	SACRED	39
2		PROFANE	40
3		CONNET	41
4		AUTON	42
5		SPIRIT	43
6		SECUL	44
66) VFEL1	VILL TRET FEL	SACRED	45
2		PROFANE	46
3		FEEL	47
67) VCLOS1	VILL CLOS	PERSON	48, 49
2		CONNET	50
3		AUTON	51
68) VCLOS1	VILL CLOS1	SACRED	52
2		PROFANE	53
3		CONNET	54
4		AUTON	55
5		SPIRIT	56
6		SECUL	57
69) VILEND1	VILL END	SACRED	58
2		PROFANE	59
3		CONNET	60
4		AUTON	61
5		SPIRIT	62
6		SECUL	63
70) VCHNG1	VILL CHNG	YES/NO	64
2		SACRED	65
3		PROFANE	66
4		CONNET	67
5		AUTON	68
6		SPIRIT	69
7		SECUL	70
71) BMEM1	BEST MEM	SACRED	1
2		PROFANE	2
3		CONNET	3
4		AUTON	4
5		SPIRIT	5
6		SECUL	6
7		PERSON	7, 8
72) BMSIG1	BST SIGNIF	SACRED	9
2		PROFANE	10
3		CONNECT	11

	4		AUTON	12	
	5		SPIRIT	13	
	6		SECUL	14	
	7		PERSON	15,16	
73) BMFEL1		BEST MEM FEL	SACRED	17	
	2		PROFANE	18	
	3		CONNET	19	
	4		AUTON	20	
	5		SPIRIT	21	
	6		SECUL	22	
	7		FEEL	23	
74) BMFELY1		BEST MEM FELY	SACRED	24	
	2		PROFANE	25	
	3		CONNET	26	
	4		AUTON	27	
	5		SPIRIT	28	
	6		SECUL	29	
	7		PERSON	30,31	
	8		FEEL	32	
75) BMWHO1		BEST MEM WHOIN	CONNECT	33	
	2		AUTON	34	
	3		PERSON	35,36	
76) BMWHOS1		BST MEM SIGDO	SACRED	37	
	2		PROFANE	38	
	3		CONNET	39	
	4		AUTON	40	
	5		SPIRIT	41	
	6		SECUL	42	
	7		PERSON	43,44	
	8		FEEL	45	
77) BMWHOT1		BST MEM TRETU	SACRED	46	
	2		PROFANE	47	
	3		CONNET	48	
	4		AUTON	49	
78) BMDIF1		BST MEM DIFFU	YES/NO	50	
	2		SACRED	51	
	3		PROFANE	52	
	4		CONNET	53	
	5		AUTON	54	
	6		SPIRIT	55	
	7		SECUL	56	
	8		PERSON	57,58	
	9		FEEL	59	
79) BMDIFY1		BST MEM DIFFY	SACRED	60	
	2		PROFANE	61	
	3		CONNET	62	
	4		AUTON	63	
	5		SPIRIT	64	
	6		SECUL	65	
	7		PERSON	66,67	
	8		FEEL	68	
<u>80) BMCHNG1</u>		<u>BST MEM CHNGE</u>	<u>YES/NO</u>	<u>1</u>	<u>8</u>

	2		SACRED	2
	3		PROFANE	3
	4		CONNET	4
	5		AUTON	5
	6		SPIRIT	6
	7		SECUL	7
	8		PERSON	8,9
	9		FEEL	10
81) WM1		WST MEM	SACRED	16
	2		PROFANE	17
	3		CONNET	18
	4		AUTON	19
	5		SPIRIT	20
	6		SECUL	21
	7		PERSON	22,23
82) WMSIG1		WST MEM SIG	SACRED	24
	2		PROFANE	25
	3		CONNECT	26
	4		AUTON	27
	5		SPIRIT	28
	6		SECUL	29
	7		PERSON	30,31
83) WMFEL1		WST MEM FEL	SACRED	32
	2		PROFANE	33
	3		CONNET	34
	4		AUTON	35
	5		SPIRIT	36
	6		SECUL	37
	7		FEEL	38
84) WMFELY1		WST MEM FELY	SACRED	39
	2		PROFANE	40
	3		CONNET	41
	4		AUTON	42
	5		SPIRIT	43
	6		SECUL	44
	7		PERSON	45,46
	8		FEEL	47
85) WMWHO1		WST MEM WHOIN	CONNECT	48
	2		AUTON	49
	3		PERSON	50,51
86) WMWHOS1		WST MEM SIGDO	SACRED	52
	2		PROFANE	53
	3		CONNET	54
	4		AUTON	55
	5		SPIRIT	56
	6		SECUL	57
	7		PERSON	58,59
	8		FEEL	60
87) WMWHOT1		WST MEM TRETU	SACRED	61
	2		PROFANE	62
	3		CONNET	63
	4		AUTON	64

88)	WMDIF1	WST MEM DIFFU	YES/NO	65	
	2		SACRED	66	
	3		PROFANE	67	
	4		CONNET	68	
	5		AUTON	69	
	6		SPIRIT	70	
	7		SECUL	71	
	8		PERSON	72,73	
	9		FEEL	74	
89)	WMDIFY1	WST MEM DIFFY	SACRED	<u>1</u>	<u>9</u>
	2		PROFANE	2	
	3		CONNET	3	
	4		AUTON	4	
	5		SPIRIT	5	
	6		SECUL	6	
	7		PERSON	7,8	
	8		FEEL	9	
90)	WMCHNG1	WST MEM CHNGE	YES/NO	10	
	2		SACRED	11	
	3		PROFANE	12	
	4		CONNET	13	
	5		AUTON	14	
	6		SPIRIT	15	
	7		SECUL	16	
	8		PERSON	17,18	
	9		FEEL	19	
91)	WMCHGY1	WST MEM CHNGY	SACRED	20	
	2		PROFANE	21	
	3		CONNET	22	
	4		AUTON	23	
	5		SPIRIT	24	
	6		SECUL	25	
	7		PERSON	26,27	
	8		FEEL	28	
92)	WMTHRU1	WST MEM THRU	SACRED	29	
	2		PROFANE	30	
	3		CONNET	31	
	4		AUTON	32	
	5		SPIRIT	33	
	6		SECUL	34	
	7		PERSON	35,36	
	8		FEEL	37	
93)	WMTHRY1	WST MEM THRU Y	SACRED	38	
	2		PROFANE	39	
	3		CONNET	40	
	4		AUTON	41	
	5		SPIRIT	42	
	6		SECUL	43	
	7		PERSON	44,45	
	8		FEEL	<u>46</u>	
94)	GODEM1	GOD EARLY MEM	SACRED	<u>52</u>	
	2		PROFANE	53	

3		CONNET	54	
4		AUTON	55	
5		SPIRIT	56	
6		SECUL	57	
7		PERSON	58,59	
8		FEEL	60	
9		MA/FE/NU	61	
95) GIMAG1	GOD IMAGE	YES/NO	62	
2		SACRED	63	
3		PROFANE	64	
4		CONNET	65	
5		AUTON	66	
6		SPIRIT	67	
7		SECUL	68	
8		PERSON	69,70	
9		MA/FE/NU	71	
96) GIMCHG1	GOD IMAGE CHNG	YES/NO	1	10
2		SACRED	2	
3		PROFANE	3	
4		CONNET	4	
5		AUTON	5	
6		SPIRIT	6	
7		SECUL	7	
8		MA/FE/NU	8	
97) GSMEM1	GOD SIG MEM	YES/NO	9	
2		SACRED	10	
3		PROFANE	11	
4		CONNET	12	
5		AUTON	13	
6		SPIRIT	14	
7		SECUL	15	
8		PERSON	16,17	
9		MA/FE/NU	18	
98) GSMPOW1	GOD SIG MEMPOW	SACRED	19	
2		PROFANE	20	
3		CONNET	21	
4		AUTON	22	
5		SPIRIT	23	
6		SECUL	24	
7		PERSON	25,26	
8		FEEL	27	
9		MA/FE/NU	28	
99) GSMFEL1	GOD SIG MEMFEL	SACRED	29	
2		PROFANE	30	
3		CONNET	31	
4		AUTON	32	
5		SPIRIT	33	
6		SECUL	34	
7		FEEL	35	
8		MA/FE/NU	36	
100) GSMFY1	GOD SIG MEMFELY	SACRED	37	
2		PROFANE	38	

3		CONNET	39	
4		AUTON	40	
5		SPIRIT	41	
6		SECUL	42	
7		FEEL	43	
8		MA/FE/NU	44	
101) GEXP1	GOD EXPER	YES/NO	45	
2		SACRED	46	
3		PROFANE	47	
4		CONNET	48	
5		AUTO	49	
6		SPIRIT	50	
7		SECUL	51	
8		PERSON	52,53	
8		MA/FE/NU	54	
102) GLIKE1	GOD LIKE	YES/NO	55	
2		SACRED	56	
3		PROFANE	57	
4		CONNET	58	
5		AUTON	59	
6		SPIRIT	60	
7		SECUL	61	
8		PERSON	62,63	
9		MA/FE/NU	64	
103) GLIKY1	GOD LIKE Y	SACRED	65	
2		PROFANE	66	
3		CONNET	67	
4		AUTON	68	
5		SPIRIT	69	
6		SECUL	70	
7		MA/FE/NU	71	
104) GFEAR1	GOD FEAR	YES/NO	1	11
2		SACRED	2	
3		PROFANE	3	
4		CONNET	4	
5		AUTON	5	
6		SPIRIT	6	
7		SECUL	7	
8		PERSON	8,9	
9		MA/FE/NU	10	
105) GFEAR1	GOD FEAR Y	SACRED	11	
2		PROFANE	12	
3		CONNET	13	
4		AUTON	14	
5		SPIRIT	15	
6		SECUL	16	
7		MA/FE/NU	17	
106) GBOTHR1	GOD BOTHR	YES/NO	18	
2		SACRED	19	
3		PROFANE	20	
4		CONNET	21	
5		AUTON	22	

	6		SPIRIT	23	
	7		SECUL	24	
	8		PERSON	25, 26	
	9		FEEL	27	
	10		MA/FE/NU	28	
107) GBOCHG1		GOD BOTHR CHNG	YES/NO	29	
	2		SACRED	30	
	3		PROFANE	31	
	4		CONNET	32	
	5		AUTON	33	
	6		SPIRIT	34	
	7		SECUL	35	
	8		MA/FE/NU	36	
108) GIMPT1		GOD IMPACT	YES/NO	37	
	2		SACRED	38	
	3		PROFANE	39	
	4		CONNET	40	
	5		AUTON	41	
	6		SPIRIT	42	
	7		SECUL	43	
	8		PERSON	44, 45	
	8		MA/FE/NU	46	
109) GFAITH1		GOD FAITH	YES/NO	47	
	2		SACRED	48	
	3		PROFANE	49	
	4		CONNET	50	
	5		AUTON	51	
	6		SPIRIT	52	
	7		SECUL	53	
	8		MA/FE/NU	54	
110) GFWHO1		GOD FAITH WHO	SELF	55	
	2		GOD	56	
	3		SPOUSE	57	
	4		PEOPLE	58	
	5		THINGS	59	
	6		CONNET	60	
	7		AUTON	61	
	8		SPIRIT	62	
	9		SECUL	63	
	10		MA/FE/NU	64	
111) GFCHNG1		GOD FAITH CHNG	YES/NO	65	
	2		SACRED	66	
	3		PROFANE	67	
	4		CONNET	68	
	5		AUTON	69	
	6		SPIRIT	70	
	7		SECUL	71	
	8		MA/FE/NU	72	
<u>112) GINFL1</u>		<u>GOD INFLUE U</u>	<u>YES/NO</u>	<u>1</u>	<u>12</u>
	2		PERSON	2, 3	
113) GINFLY1		GOD INFLUE UY	SACRED	4	
	2		PROFANE	5	

	3		CONNET	6
	4		AUTON	7
	5		SPIRIT	8
	6		SECUL	9
	7		PERSON	10, 11
114)	LIFCHG1	LIFE CHNGE	YES/NO	17
	2		SACRED	18
	3		PROFANE	19
	4		CONNET	20
	5		AUTON	21
	6		SPIRIT	22
	7		SECUL	23
	8		PERSON	24, 25
115)	LFCHGY1	LIFE CHNGE Y	SACRED	26
	2		PROFANE	27
	3		CONNET	28
	4		AUTON	29
	5		SPIRIT	30
	6		SECUL	31
	7		PERSON	32, 33
116)	DETFEL1	DEATH FEL	YES/NO	34
	2		HAPPY	35
	3		SAD	36
	4		ANGRY	37
	5		SCARED	38
	6		SACRED	39
	7		PROFANE	40
	8		CONNET	41
	9		AUTON	42
	10		SPIRIT	43
	11		SECUL	44
117)	DFELY1	DEATH FEL Y	SACRED	45
	2		PROFANE	46
	3		CONNET	47
	4		AUTON	48
	5		SPIRIT	49
	6		SECUL	50
118)	HOP1	HOPE	SACRED	51
	2		PROFANE	52
	3		CONNET	53
	4		AUTON	54
	5		SPIRIT	55
	6		SECUL	56
	7		PERSON	57, 58
119)	ISSU1	ISSUES	YES/NO	59
	2		SACRED	60
	3		PROFANE	61
	4		CONNET	62
	5		AUTON	63
	6		SPIRIT	64
	7		SECUL	65
	8		PERSON	66, 67

120) ISSFEL1	ISSUE FEL	YES/NO	1	13
2		SACRED	2	
3		PROFANE	3	
4		CONNET	4	
5		AUTON	5	
6		SPIRIT	6	
7		SECUL	7	
8		FEEL	8	
121) ISFLSP1	ISSU FEL SPECI	YES/NO	9	
2		HAPPY	10	
3		SAD	11	
4		ANGRY	12	
5		SCARED	13	
6		SACRED	14	
7		PROFANE	15	
8		CONNET	16	
9		AUTON	17	
10		SPIRIT	18	
11		SECUL	19	
122) ISFELY1	ISSU FEL Y	SACRED	20	
2		PROFANE	21	
3		CONNET	22	
4		AUTON	23	
5		SPIRIT	24	
6		SECUL	25	
7		PERSON	26, 27	
123) ANX1	ANXIETY	YES/NO	28	
2		SACRED	29	
3		PROFANE	30	
4		CONNET	31	
5		AUTON	32	
6		SPIRIT	33	
7		SECUL	34	
8		PERSON	35, 36	
124) ANXLIK1	ANXIETY LIKE	SACRED	37	
2		PROFANE	38	
3		CONNET	39	
4		AUTON	40	
5		SPIRIT	41	
6		SECUL	42	
7		FEEL	43	
125) PROBL1	PROBLEM	SACRED	44	
2		PROFANE	45	
3		CONNET	46	
4		AUTON	47	
5		SPIRIT	48	
6		SECUL	49	
7		PERSON	50, 51	
126) PROBTk1	PROBL TALK	PERSON	52, 53	
2		CONNET	54	
3		AUTON	55	
127) PRBTky1	PROBL TALK Y	SACRED	56	

	2		PROFANE	57	
	3		CONNET	58	
	4		AUTON	59	
	5		SPIRIT	60	
	6		SECUL	61	
	7		PERSON	62,63	
128) DECIS1		DIFF DECIS	YES/NO	64	
	2		SACRED	65	
	3		PROFANE	66	
	4		CONNET	67	
	5		AUTON	68	
	6		SPIRIT	69	
	7		SECUL	70	
	8		PERSON	71,72	
129) DECDFY1		DIFF DECIS Y	SACRED	1	14
	2		PROFANE	2	
	3		CONNET	3	
	4		AUTON	4	
	5		SPIRIT	5	
	6		SECUL	6	
	7		PERSON	7,8	
130) DECFEL1		DIFF DECIS FEL	YES/NO	9	
	2		HAPPY	10	
	3		SAD	11	
	4		ANGRY	12	
	5		SCARED	13	
	6		SACRED	14	
	7		PROFANE	15	
	8		CONNET	16	
	9		AUTON	17	
	10		SPIRIT	18	
	11		SECUL	19	
131) DECDEC1		DECIS DECID	CONNET	20	
	2		AUTON	21	
132) DECDEY1		DECIS DECIDY	SACRED	22	
	2		PROFANE	23	
	3		CONNET	24	
	4		AUTON	25	
	5		SPIRIT	26	
	6		SECUL	27	
133) SATIS1		SATIS/SECUR	YES/NO	28	
	2		SATIS	29	
	3		SECUR	30	
	4		SACRED	31	
	5		PROFANE	32	
	6		CONNET	33	
	7		AUTON	34	
	8		SPIRIT	35	
	9		SECUL	36	
	10		PERSON	37,38	
134) SATISY1		SATIS/SECURY	SACRED	39	
	2		PROFANE	40	

	3		CONNET	41
	4		AUTON	42
	5		SPIRIT	43
	6		SECUL	44
135) ANYELS1		ANYTHING ELS	YES/NO	45
	2		SACRED	46
	3		PROFANE	47
	4		CONNET	48
	5		AUTON	49
	6		SPIRIT	50
	7		SECUL	51
	8		PERSON	52, 53
	9		FEEL	54

APPENDIX F: IDENTIFICATION OF CATEGORIES

PERSONS

- | | |
|----------------------------|----------------------------|
| 01- self | 15- male friend |
| 02- father/step | 16- female friend |
| 03- mother/step | 17- neuter friend |
| 04- brother | 18- GOD |
| 05- sister | 19- male other |
| 06- male -extended family | 20- female other |
| 07- female-extended family | 21- neuter other |
| 08- husband | 22- "type" person/people |
| 09- wife | 23- job/finances/things |
| 10- son | 24- place |
| 11- daughter | 25- no one |
| 12- both parents | 26- Jesus |
| 13- nuclear family | 27- neuter extended family |
| 14- pastor/priest | 28- Satan |
| | 29- children |

FEELINGS

- | | | |
|-------------------|-----------|-----|
| 1- HAPPY | SACRED \ | |
| 2- SAD | PROFANE \ | |
| 3- ANGRY | CONNET \ | YES |
| 4- SCARED/ANXIOUS | AUTON / | NO |
| 5- other | SPIRIT / | |
| 6- none | SECUL / | |

GOD

- | | | |
|-----------|---------|------------------------------|
| 1- male | 1 = YES | 9 99 = NOT APPLICABLE/ABSENT |
| 2- female | 2 = NO | 8 98 = "I DON'T KNOW" |
| 3- neuter | | 7 97 = SKIPPED |

4) RELIG/DENOM PREFERENCE

- 01- Catholic
- 02- Protestant
- 03- Jewish
- 04- Mormon
- 05- Atheist
- 06- Agnostic
- 07- Christian
- 08- Other (Metaphysics)
- 09- none

4A) PROTESTANT DENOMINATION

- 01- Baptist
- 02- Christadelphian
- 03- Church of the Brethren
- 04- Episcopalian
- 05- Lutheran
- 06- Methodist
- 07- Presbyterian
- 08- Religious Scientist
- 09- Unitarian
- 10- United Church of Christ
- 11- non-denominational
- 12- no preference/Christian

7) WHICH CHILD IN FAMILY ORIGIN

- 1) only 2) 1st born
- 3) middle 4) last 5) twin

10) OCCUPATION

- 01- professional
- 02- white collar salaried employees (no protective clothes)
- 03- blue collar 1: skilled
- 04- blue collar 2: semi- and unskilled
- 05- homemakers
- 06- volunteers
- 07- students
- 08- retired
- 09- unemployed

10A) EMPLOYMENT (SPECIFIC) - see Appendix G

APPENDIX G: SPECIFIC EMPLOYMENT

wc 01- accountant/cpa
bc1 02- administrative assistant/administrative aid/secretary
wc 03- advertising manager - newspaper
wc 04- antique shop salesperson and owner
p 05- artist
p 06- architect
p 07- attorney
bc2 08- city garbage person/street sweeper
wc 09- corporate executive - savings and loan
bc1 10- baker
bc1 11- construction
p 12- couns/psych/soc.wk.
bc2 13- delivery person/truck driver
wc 14- district manager - GTE
wc 15- electrical contractor
wc 16- electronics sales - corporate sales
p 17- engineering planner
wc 18- financial consultant/consultant in human resources
bc1 19- fire-fighter
bc1 20- floral designer
wc 21- fund-raising coordinator
22- homemaker
wc 23- insurance sales
wc 24- librarian
wc 25- lithographic film-stripper
bc1 26- lumber sales
bc1 27- mail-person
wc 28- marketing manager
wc 29- materials requirement assistant - aerospace
bc2 30- meat-cutter
bc1 31- mechanic
p 32- minister/chaplain
wc 33- national advertising manager
p 34- nurse
wc 35- pharmaceutical sales
wc 36- pricing specialist manager - aerospace
wc 37- real estate sales
wc 38- stockbroker
39- student
p 40- teacher/educator/student affairs professional
bc1 41- telephone operator
bc2 42- testing technician
43- volunteer - teaching
bc2 44- waitress

APPENDIX H: DEMOGRAPHIC INFORMATION

GENDER

Value Label	Value	Frequency	Percent	Cum Percent
Female	1	42	50.0	50.0
Male	2	42	50.0	100.0
Total		84	100.0	
Mean	1.500	Median	1.500	
Mode	1.000	Std Dev	.503	

AGE GROUP

Value Label	Value	Frequency	Percent	Cum Percent
24-37 years	1	28	33.3	33.3
38-53 years	2	28	33.3	66.7
54-84 years	3	28	33.3	100.0
Total		84	100.0	
Mean	2.000	Median	2.000	
Mode	1.000	Std Dev	.821	

RELIGIOUS PREFERENCE

Value Label	Value	Frequency	Percent	Cum Percent
Catholic	1	22	26.2	26.2
Protestant	2	49	58.3	84.5
Jewish	3	1	1.2	85.7
Mormon	4	1	1.2	86.9
Agnostic	5	3	3.6	90.5
Christian	6	3	3.6	94.0
Other	7	1	1.2	95.2
None	8	4	4.8	100.00

PROTESTANT DENOMINATION

Value Label	Value	Frequency	Percent	Cum Percent
Baptist	1	4	4.8	7.8
Christadelphian	2	1	1.2	9.8
Church of Breth	3	1	1.2	11.8
Episcopalian	4	12	14.3	35.3
Lutheran	5	5	6.0	45.1

PROTESTANT DENOMINATION - Continued

Methodist	6	9	10.7	62.7
Presbyterian	7	4	4.8	70.6
Relig Science	8	1	1.2	72.5
Unitarian	9	1	1.2	74.5
United Church of Christ	10	1	1.2	76.5
Non-denomination	11	2	2.4	80.4
No pref/Christian	12	10	11.9	100.0
Not applicable (Catholic)	99	33	39.3	
<hr/>				
Total		84	100.0	

Mean 6.529 Median 6.000
 Mode 4.000 Std Dev 3.483

RELIGIOSITY

Value Label	Value	Frequency	Percent	Cum Percent
Not at all	1	4	4.8	4.8
Mildly	2	10	11.9	16.7
Moderately	3	27	32.1	48.8
<u>Strongly</u>	<u>4</u>	<u>43</u>	<u>51.2</u>	<u>100.0</u>
Total		84	100.0	

Mean 3.298 Median 4.000
 Mode 3.000 Std Dev 1.619

MARITAL STATUS

Value Label	Value	Frequency	Percent	Cum Percent
Single	1	14	16.7	16.7
Married	2	48	57.1	73.8
Divorced	3	9	10.7	84.5
Separated	4	4	4.8	89.3
<u>Widowed</u>	<u>5</u>	<u>9</u>	<u>10.7</u>	<u>100.0</u>
Total		84	100.0	

Mean 3.298 Median 3.000
 Mode 3.000 Std Dev 1.619

BIRTH ORDER

Value Label	Value	Frequency	Percent	Cum Percent
Only child	1	5	6.0	6.0
First born	2	23	27.4	33.3
Middle child	3	27	32.1	65.5
Last born	4	27	32.1	97.6
<u>Twin</u>	<u>5</u>	<u>2</u>	<u>2.4</u>	<u>100.0</u>

Total 84 100.0

Mean 2.976 Median 3.000
Mode 3.000 Std Dev .969

NUMBER OF CHILDREN IN FAMILY GREW UP IN

Value Label	Value	Frequency	Percent	Cum Percent
One	1	4	4.8	4.8
Two	2	25	29.8	34.5
Three	3	17	20.2	54.8
Four	4	15	17.9	72.6
Five	5	6	7.1	79.8
Six	6	7	8.3	88.1
Seven	7	5	6.0	94.0
Eight	8	1	1.2	95.2
Nine	9	1	1.2	96.4
Ten	10	1	1.2	97.6
<u>Twelve</u>	<u>12</u>	<u>2</u>	<u>2.4</u>	<u>100.0</u>

Total 84 100.0

Mean 3.845 Median 3.000
Mode 2.000 Std Dev 2.289

LEVEL OF EDUCATION

Value Label	Value	Frequency	Percent	Cum Percent
8th Grade or less	1	2	2.4	2.4
9th-11 Grade	2	1	1.2	3.6
High School Graduate	3	11	13.1	16.7
Some College Trade Schl	4	25	29.8	46.4
College Degree	5	17	20.2	66.7
Graduate Work	6	8	9.5	76.2
Graduate Degree	7	10	11.9	88.1
Post-Graduate Work	8	7	8.3	96.4
<u>Doctorate</u>	<u>9</u>	<u>3</u>	<u>3.6</u>	<u>100.0</u>
Total		84	100.0	

Mean 5.036 Median 5.000
 Mode 4.000 Std Dev 1.800

FINANCIAL STATUS (ANNUAL GROSS)

Value Label	Value	Frequency	Percent	Cum Percent
0-10,000	1	14	16.7	16.9
11-20,000	2	11	13.1	30.1
21-30,000	3	17	20.2	50.6
31-40,000	4	13	15.5	66.3
41-50,000	5	8	9.5	75.9
51-60,000	6	6	7.1	83.1
61-70,000	7	9	10.7	94.0
71-80,000	8	3	3.6	97.6
101,000 -->	11	2	2.4	100.0
<u>Missing</u>	<u>97</u>	<u>1</u>	<u>1.2</u>	
Total		84	100.0	

Mean 3.904 Median 3.000
 Mode 3.000 Std Dev 2.330

JOB LEVEL				
Value Label	Value	Frequency	Percent	Cum Percent
Professional	1	19	22.6	22.6
White Collar Salaried	2	19	22.6	45.2
Blue Collar 1: Skilled	3	19	22.6	67.9
Blue Collar 2: Semi and Unskilled	4	7	8.3	76.2
Homemaker	5	4	4.8	81.0
Volunteer	6	1	1.2	82.1
Student	7	8	9.5	91.7
Retired	8	7	8.3	100.0
Total		84	100.0	

Mean	3.333	Median	3.000
Mode	1.000	Std Dev	2.251

RACE				
Value Label	Value	Frequency	Percent	Cum Percent
Asian	1	0	0.0	0.0
Chicano-MexAmerican	2	18	21.4	21.4
Caucasian	3	63	75.0	96.4
Black	4	2	2.4	98.8
American Indian	5	1	1.2	100.0
Total		84	100.0	

Mean	2.8333	Median	3.000
Mode	3.000	Std Dev	.511

APPENDIX I: CASE STUDY

Interview #81: C is a 48 year old Mexican-American female. She was the youngest of two children, is Catholic, married, works as a testing technician, and considers herself strongly religious.

PART 2: EARLY FAMILY MEMORIES.

Item 12: C's earliest memory is that of being raised by her grandmother in a dysfunctional family. Her mother died when she was a baby and she felt abandoned by her father. She reports being "a very lonely child" and having "a very difficult childhood." [profane secular autonomy]

Items 13-14: An important rule in the family was that "children are seen and not heard" - a rule she has tried not to continue. [profane secular autonomy]

Item 15: A significant memory is that "life was tough" and "full of hurts" because "no one ever gives you anything" and you have to work for everything you get." [profane secular autonomy] She feels sad that she "didn't have a very good childhood" but that remarks that "it built a lot of character" in her. [sacred secular autonomy]

Items 18-19: C remembers no favorite person in her family of origin, although she enjoyed visiting her other grandmother on her mother's side "because she was kind, warm, and loving" and reminded her of "Mrs. Santa Claus." [sacred secular attachment]

Items 20-21: In response to whom she liked least, C stated that because of the pain of being mistreated, it "is very difficult to talk about my childhood". However, the first person she noted was her "very strict grandmother"; the second was her "father who abandoned me"; and the third was "an uncle that abused me" as a child. [profane secular autonomy from father and grandmother and profane secular attachment to uncle]

Items 22-23: She says she "was never close to anyone. I was always very much alone." And that really "never having anyone" was probably one of her problems in growing up. [profane secular autonomy]

Items 24-25: Likewise, she remembers no one in the family encouraging her to be herself. School is remembered as being difficult because her grandmother only spoke Spanish to her,

but her "fun time" was at school because "I had absolutely no play time or fun time at home." [sacred secular autonomy]

Items 26-27: In response to who caused her to feel most insecure about herself, she begins by stating "it was just a way of life for me." And that although she felt like she should be grateful to her grandparents "otherwise I'd be in an orphanage," she "always felt like I was an imposition on my grandparents and my aunts and uncles." She states

My grandmother had 14 so she really didn't - I felt like - didn't need another person there. And I was really, you know, like an 'extra person' in the way.

The family was poor; food and clothing were very limited. And, she blamed her father for abandoning her because he had remarried and "rarely visited me." When he did come, he spoke of her half-sisters as "my daughters" but "always addressed me by my name. So that was hurting." [profane secular autonomy] The only one she really feared was the uncle who abused her when she was nine to eleven years old. [profane secular attachment]

Items 28-30: C states that her grandmother had the most power in the family. She was "very domineering" and "definitely ran the household." She instructed the children not to associate with their alcoholic grandfather, who was "kind of like an outcast. And we weren't supposed to get near him or talk to him." C didn't like her grandmother's use of power and felt she was a "mean, cold person...but she had alot of problems, too." [profane secular autonomy]

Items 31-32: She further points to this grandmother as having the most emotional impact on her, "because she's the one that I was with most of the time." [profane secular attachment]

Item 33: If she could change anything, C would have liked her grandfather to have been strong enough to handle the grandmother, and that the family "would have been more united and closer." [sacred secular autonomy of grandfather and sacred secular attachment of family]

The presence of anxiety in C's development can be ascertained by the following observations.

1) In view of her family of origin memories, it is apparent that C felt the threat of abandonment. Her mother died when she was a baby, she felt her father abandoned her, she felt like an "extra person," insignificant and in the way of her family, and she was restricted from play and having friends [profane secular autonomy].

2) She was aware of her own limitations and lack of control. As indicated in the fear of not knowing what was happening when abused by her uncle, and her

unworthiness in view of a power greater than herself, notably the "mean," "domineering" grandmother who ran the household [profane secular attachment], the grandfather she wished had been strong enough to meet the threat - "handle the grandmother," and that food and clothing were very limited - limitations she was aware of but had no control over [profane secular autonomy].

3) The lack of control before a diffuse threat is further evinced in her repeated statements "I didn't know what was wrong" and "it was all very difficult." As a result of this lack of control, it appears that C learned to distrust her family of origin [profane secular attachment]. Likewise, largely because no one gave her encouragement, she experienced the insecurity of having to rely upon herself not realizing her own possibilities as a child [profane secular autonomy].

In view of C's experiences of anxiety originating with her family of origin, the following themes are expected to characterize her identity:

- 1) feelings of insecurity about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy];
- 2) direct conflict and power struggles with older women, indirect distrust and anger toward older men, especially those who are impotent and/or abusive [profane secular autonomy of their identities and profane secular attachment in relationship to them];
- 3) a continued distrust of her family of origin and a heightened awareness of how one's family of origin affects their individual development [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin];
- 4) a longing for a closer and more united family of her own [sacred secular attachment];
- 5) apprehension; not wanting to worry about being poor [profane secular autonomy];
- 6) a hard worker who desires more play and fun [sacred secular autonomy];
- 7) a loner [secular autonomy]; and,
- 8) self-reliance; expect her to cope through trusting her inner self more than other people, and to work through her own problems [sacred secular autonomy].

PART 3: FAVORITE STORY - "THE WIZARD OF OZ".

Items 34-35: C liked The Wizard of Oz "because it was a fairy-tale and adventuresome." She states that Dorothy got to "go away" and "got to do along of fun things that were very carefree and adventuresome." [sacred secular autonomy]

Interpretation: The desire to escape one set of circumstances and replace them with fun things more carefree and adventuresome reflects C's wish that as a young girl she, too, could escape the strict environment she grew up in and have more freedom to play and have fun [sacred secular autonomy].

Items 36-37: C's favorite person was "Dorothy, of course." What C liked about her was that she got to do "neat, fun things that people ordinarily don't get to do....And then she still wanted to come home. I always wanted to come home." [sacred secular autonomy in freedom and sacred secular attachment in coming home]

Interpretation: As noted in the item 34-35, C longed to play and have fun. Her admission that she, like Dorothy, always wanted to "come home" reflects her need for a close and united home to return to (see item 33) [sacred secular attachment].

Item 38: C notes that Dorothy's task and adventure was to "get to the Land of Oz. To find the wizard I guess. He was gonna help her to get home." [sacred secular attachment]

Interpretation: In contrast to her family of origin, C longed to get to a place that would enable her to experience a real sense of home [sacred secular attachment]. As a task, the phrase "get to" reflects her own belief that she had to "work for everything you get" (see item 16) [profane secular autonomy]. Also, the male gender of the wizard reflects her wish that her father would not have left her and had his own family" (see items 26-27) [profane secular autonomy of father].

Items 39-40: In response to how Dorothy treated others, C began with "She was very child-like" and felt that Dorothy was receptive to others and that "she was trying to help" others. She goes on to say "I would have liked to have been Dorothy....to have those magic slippers....and just go on a little adventure. You know, and experience things. I love to travel." [sacred secular autonomy of herself]

Interpretation: Although she felt like an extra person in the way (small and insecure) (item 26), C wanted to help others in ways she needed for herself [sacred secular autonomy of her identity choosing to help others]. Also, in contrast to her restricted play, she now likes to travel and experience adventure [sacred secular autonomy].

Item 41: C states that at the end of the story Dorothy woke up from her dream. [profane secular autonomy]

Interpretation: C realizes her own powerlessness to change her family of origin - that her wish for a different kind of childhood is only fantasy, though a significant fantasy [profane secular autonomy].

Items 42-43: C disliked the "wicked witch of course" because

"she was evil." [profane spiritual]

Interpretation: The evilness of the wicked witch is reflected in her own experience of a "mean," "cold," and "domineering" grandmother (item 29) who caused her to feel insecure and apprehensive of her own self-worth [profane secular autonomy of the grandmother-witch].

Item 44: What C dislikes about the witch was that she was "evil and witchy and mean," including that "she [the witch] was always after her [Dorothy]..." [profane spiritual autonomy of the witch and profane spiritual attachment of Dorothy and the witch]

Interpretation: Similar to items 42-43, item 44 parallels C's description of her grandmother. The fact that the witch was always after Dorothy reflects the role of the strict and powerful grandmother preventing C from play, causing C to feel apprehensive of the restrictive power of the witch-grandmother and her own limitations [profane spiritual autonomy of the witch and profane secular attachment of the witch and Dorothy].

Items 45-46: In describing how the witch treats people, C notes that the witch was "mean...bossy and domineering in telling..." C does not like the witch but accepts it; "I presume she - it was part of her role." [profane secular autonomy of the witch]

Interpretation: Parallels are found between the mean, bossy, and domineering witch and the domineering grandmother who "was pretty mean to everybody, actually" (items 29-30) [profane secular autonomy of the witch and grandmother].

Item 47: C recalls that at the end of the story the witch dies, "melts, or burns or something." [profane secular autonomy of the witch]

Interpretation: Mean and domineering people get their due [profane secular autonomy]; a subtle need for and belief in retribution apparent in her child against her domineering grandmother and abusive uncle.

Item 48: In recalling the relationship of Dorothy and the witch, C states that "the bad witch...was trying to take the slippers away from her so she could live forever or be domineering....I guess so she could rule." And "Dorothy needed the slippers so that she could get out of Oz. So she could go back to her grandmother." [profane secular attachment of Dorothy and the witch]

Interpretation: The power struggle between Dorothy and the witch appears to parallel C's struggle with her grandmother [profane secular attachment]. It is notable that Dorothy wants to go back to her grandmother. It likely points to C's desire to go back to her "Mrs. Santa Claus" grandmother [sacred secular attachment]. Also, the slippers appear to

symbolize a magic tool that will allow Dorothy to come home [sacred spiritual autonomy]. The element of magic is strongly present in C's fantasy life [sacred spiritual].

Items 49-50: If she could be anyone in the story, C would choose Dorothy "because it was adventurous...kind of a fun thing." [sacred secular autonomy] However, she says "I don't know if I'd like that witch after me all the time." [profane spiritual attachment]

Interpretation: In Dorothy, C sees herself as having fun and adventure [sacred secular autonomy], but she is conscious of the risk of having her powerful grandmother after her and her own limited ability to cope with her [profane secular attachment and profane secular autonomy of her limited self].

Items 51-52: If C could have changed the story, she would have left the bad witch out in order to make for a better story. She recounts and decides it would be a "blah story I guess without her." She then puts herself directly in Dorothy's place and says "But if I were Dorothy...well, I couldn't be real. Because the characters...like the animals wouldn't come alive...and dance and so forth." Thus she finally decides she wouldn't change anything "because if you took the witch out it would be a different story." [sacred secular autonomy]

Interpretation: At this point the parallel between C and Dorothy is most poignant. Ideally C would like the bad witch, and thus her grandmother, out of the story [sacred spiritual and sacred secular]. However, C realizes that her own life is not lived in a fantasy, and if her grandmother had been gone, C's own life would have been a different story [profane secular autonomy]. Apparently C is enough at peace with her childhood now that she is an adult [sacred secular autonomy of her own identity].

The following themes characterize C's understanding of her favorite story, "The Wizard of Oz".

- 1) Dorothy was a loner in the story, trying to find her way home.
- 2) Dorothy felt most threatened by the wicked witch.
- 3) Dorothy coped by being self-reliant and relying upon supernatural gifts to help her home (magic slippers and the wizard).
- 4) Dorothy was receptive to helping others.

The relationship of C's childhood anxieties to those themes present in her favorite story can be described by the following observations:

- 1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy]. Apart from mentioning (once) the male wizard as someone who was going to

help her, no one helps Dorothy find her way home [sacred secular attachment]. It is largely a singular task for Dorothy to achieve on her own [sacred secular autonomy];

2) direct conflict and power struggles with older women and indirect distrust and anger toward older men [profane secular autonomy of their identities and profane secular attachment in relationship to them]. The struggle between Dorothy and the witch parallels the conflict between C and her grandmother [profane spiritual attachment and profane secular attachment]. The awareness of her own limitations and lack of control before powers and people greater than herself is seen in C's dislike of the mean witch who tried to stop Dorothy from reaching Oz and home [profane secular autonomy of herself and profane spiritual attachment to the witch];

3) a continued distrust of her family of origin [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin]. Dorothy journeys to find the home she trusts; a home which provides the security and affection C lacked as a child [profane secular autonomy replaced by sacred secular attachment];

4) a longing for a closer and more united family of her own [sacred secular attachment]. In the story C points to Dorothy's long journey to find her "home," a parallel to C's anxiety about [profane secular autonomy] and need for a close and united home for herself [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy];

6) a hard worker who desires more fun [sacred secular autonomy]. In the "Wizard of Oz" C points to themes of fun, play, and adventure [sacred secular autonomy];

7) a loner [secular autonomy]. C described Dorothy and the completion of her journey primarily in individualistic terms of "she" rather than relational terms of "they" or "them" [sacred secular autonomy]; and

8) self-reliant; expect her to cope through trusting her inner self more than other people [sacred secular autonomy] and to work through her problems. Dorothy is described as accomplishing her tasks primarily by relying on herself, the magic slippers, and the minimal help of the wizard [sacred secular autonomy]. Further, although C is invited to change the story, she would change nothing because it would become a different story and she would thereby become a different person, threatening her with the loss of the identity she has and relies upon [profane secular autonomy in loss of identity].

PART 4: HEROINE - MOTHER THERESA.

Items 53-54: C's heroine is Mother Theresa because "she's loving and giving. Thinks so much about other people and never of herself." [sacred secular autonomy of Mother Theresa's individual identity]

Interpretation: Both her heroine and her favorite person are females loosely defined as loving and giving, e.g. Mother Theresa and "Mrs. Santa Claus" (items 18-19). These qualities represent the positive inverse of the abandonment C experienced in her family of origin [sacred secular autonomy of Mother Theresa-grandmother identities].

Item 55: C views Mother Theresa's task and adventure as that of traveling around the world to help people without concern about personal material existence. [sacred secular autonomy]

Interpretation: In item 26 C recalled being restricted from going out to play [profane secular attachment]. In item 40 she voices her love to travel. The freedom to travel is clearly a theme of satisfaction as opposed to the anxiety associated with restriction [sacred secular autonomy].

In item 16 C remarked that in her family of origin "no one gives you anything. You have to work for everything you get." It is apparent that this caused her distress. The theme of giving to and helping others is a clear reaction against her childhood experience. Note that her admiration for Mother Theresa's selflessness parallels her own experience of growing up poor (item 26) [sacred secular autonomy].

Items 56-57: In response to how Mother Theresa treats others, C states that she treats people "Very kindly. Makes me feel good that I live in a lifetime where that kind of person lives." [sacred secular autonomy]

Interpretation: Although she herself felt like an extra person in the way (item 26), C wanted to help others [sacred secular autonomy of her individual identity].

Items 58-59: C states that although she doesn't know any one person Mother Theresa is close to, she says "I think spiritually she's probably very close to God. Because of the type of person she is. Because of her love and kindness. She seems to be very much at peace." [sacred spiritual attachment to God]

Interpretation: C views herself as "never close to anyone" similar to viewing Mother Theresa as not close to any one person [secular autonomy]. It is apparent she admires the peace that Mother Theresa has, a form of security C would also like to experience [sacred spiritual attachment].

Item 60: C recalls that because of the kind of person Mother Theresa is, she goes out to help the sick and the poor [sacred secular autonomy of Mother Theresa's individual identity].

Interpretation: In view of her own childhood in a poor and dysfunctional family, C admires the selfless caring she did not receive [sacred secular autonomy].

Item 61: C would not want to change anything about her heroine. [sacred secular autonomy]

Interpretation: Mother Theresa is the epitome of the loving and caring female she needed in her own childhood [sacred secular autonomy of Mother Theresa's individual identity].

The following themes characterize C's understanding of her heroine, Mother Theresa.

- 1) Mother Theresa is a kind female who travels around the world selflessly caring for and helping other people.
- 2) Mother Theresa is unconcerned about her material existence.
- 3) Mother Theresa is a loner close to God, but not close to any one person.
- 4) Mother Theresa has found peace in her life through a relationship with God.

The relationship of C's childhood anxieties to those themes present in her understanding of her heroine can be ascertained by the following observations:

- 1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy]. Mother Theresa is the epitome of what C needed as a child, a kind female who selflessly cares for and helps other people, including the sick and the poor [sacred secular autonomy of Mother Theresa's individual identity];
- 2) direct conflict and power struggles with older women, indirect distrust and anger toward older men, especially those who are impotent and/or abusive [profane secular autonomy of their identities and profane secular attachment in relationship to them]. In contrast to C's mean and domineering grandmother, Mother Theresa is a female who can be trusted to selflessly give of herself to others [sacred secular autonomy of Mother Theresa's identity and sacred secular attachment of herself trusting Mother Theresa);
- 3) distrust of her family of origin and a heightened awareness of how one's family of origin affects their individual development [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin]. Although nothing is mentioned about Mother Theresa's own family, the caring she gives to others symbolizes the role of a good parent caring for her children - that which C longed for as a child;
- 4) a longing for a closer and more united family of her own [sacred secular attachment]. Again, Mother Theresa

symbolizes the parental caretaker who joins herself with others [sacred secular attachment of Mother Theresa with others];

5) apprehension; not wanting to worry about being poor [profane secular autonomy]. Mother Theresa is unconcerned about her own material existence and take care of the poor [sacred secular autonomy];

6) a hard worker who desires more play and fun [sacred secular autonomy]. Mother Theresa's adventure is to travel around the world helping others [sacred secular autonomy of Mother Theresa's individual identity];

7) expect her to be a loner [secular autonomy]; Mother Theresa is described as a loner doing good for others rather than described by the quality of her relationships. She is a loner, not close to any one person [sacred secular autonomy], but close to God [sacred spiritual attachment]; and

8) self-reliance; expect her to cope through trusting her inner self more than outer persons [sacred secular autonomy], and to work through her problems. Mother Theresa is self-reliant and at peace [sacred secular autonomy].

PART 4: VILLAINS AND VILLAINESSES.

Items 62-63: C identifies child abusers and rapists as the type of people she views as villains. She specifically identifies two male villains. What she dislikes about them is what they do and that "they have no regard for life." [profane secular autonomy]

Interpretation: C grew up in a dysfunctional family in which her uncle abused her at times (item 26) [profane secular attachment]. The fear of abuse is paralleled in her identification of villains [profane secular autonomy].

Item 64: What they did that stands out in her mind was that one man raped a girl and cut off her arms; "the other one killed and dismembered the other person. And threw the body parts all over. They're just terrible." [profane secular attachment of villain to victim]

Interpretation: The powerlessness C felt as a child is projected into the extreme experience of other victims of abuse [profane secular autonomy].

Item 65: C responds that "I can't see them being kind of anybody. You know, there must be something psychologically wrong with them....to have made them do something so despicable." [profane secular autonomy]

Interpretation: Whereas C describes her maternal grandmother (whom she liked) as "kind" (item 19), villains have none of this [profane secular autonomy]. Also, even as she described

her paternal grandmother as "kind of a cold person, but she had alot of problems, too....And life was tough for her, too" she views villains as having psychological problems, too; i.e. mean people are psychologically troubled [profane secular autonomy].

Item 66: In response to how she feels about how they treat people, C states "It's, it's frightening...to think, uh, that there are people in the world that way. And it's frightening to uh, you don't know if, you know, if who they might be. Or if you were ever in contract with anybody or...heh-heh." [profane secular autonomy of villains and profane secular attachment in relationship to them]

Interpretation: C's sense of childhood powerlessness instilled a fear of the extremes abuse can take [profane secular attachment].

Items 67-68: C views that because "they're so lost" and have no feeling for anyone, such villains are not close to anyone. [profane secular autonomy]

Interpretation: For C, psychological problems combined with a disregard for others creates a lack of closeness; indirectly seen in the lack of closeness she experienced with her troubled grandmother [profane secular autonomy].

Item 69: In response to what happens to such people, C states that "they probably have had a very difficult life...and didn't know how to cope....I doubt that they had a very structured life or a very religious or spiritual upbringing. Maybe they were abandoned....[Now] they've all gone to jail....I think I'd be very apprehensive about having him in my neighborhood. You know, with my children and grandchildren." [profane secular autonomy of villains and profane secular attachment in relationship to them]

Interpretation: From her experience with her own dysfunctional family, C understands how an unhealthy background affects personality development [profane secular attachment]. However, she also lived in fear of abuse and continues to abhor the possibility of it touching her life again through her children and grandchildren [profane secular attachment].

Item 70: If she could change anything about these types of people, it would be to change "their upbringing...that if they had-had a good spiritual upbringing, that maybe they would be different people. They would have more regard for life." [sacred secular attachment]

Interpretation: Because of her own anxiety associated with her dysfunctional family of origin C identifies individual problems or health with family upbringing [secular attachment].

The following themes characterize C's understanding of villains.

- 1) Villains are mean people who abuse women and children and have no regard for life.
- 2) Villains grow up within dysfunctional families.
- 3) Villains are loners who are not close to anyone.
- 4) Villains do not have a very religious or spiritual upbringing.

The relationship of C's childhood anxieties to those themes present in her understanding of villains can be ascertained by the following observations:

- 1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone. Villains suffer the ill effects of being abandoned as children and not being close to anyone [profane secular autonomy]. They have not learned how to adequately cope with the demands of their environment, and because of their psychological problems (paralleling the psychological problem's of C's mean grandmother [see item 30, Appendix B]) they have no feelings for anyone and are not close to anyone [profane secular autonomy];
- 2) direct conflict and power struggles with older women, indirect distrust and anger toward older men, especially those who are impotent and/or abusive [profane secular autonomy of their identities and profane secular attachment in relationship to them]. The two villains mentioned are males who were very abusive to girls [profane secular attachment];
- 3) distrust of her family of origin and a heightened awareness of how one's family of origin affects their individual development. C notes that villains grow up in in dysfunctional families and learn to have little regard for the life and feelings of others [profane secular attachment to their families];
- 4) a longing for a closer and more united family of her own. If C could change about the villains, it would be to improve the quality of their upbringing and family life [sacred secular attachment];
- 5) apprehension; not wanting to worry about being poor. Nothing is directly said regarding the poor;
- 6) a hard worker who desires more play and fun. Neither play, fun, or hard work are referred to in describing villains;
- 7) expect her to be a loner. C describes villains as loners not close to anyone and doing harm to others [profane secular autonomy]; and
- 8) self-reliance; expect her to cope through trusting her inner self more than outer persons, and to work through her problems. C describes villains as people who take self-reliance to the extreme and dominate others with their own selfish standards [profane

secular autonomy of villains' identity and profane secular attachment in relationship with them].

PART 5: PERSONAL STORIES - BEST PERSONAL EXPERIENCE.

Item 71: C points to "when I had my first child." [sacred secular]

Interpretation: Caring for a child of her own is a way of caring for her own inner child [sacred secular attachment to child].

Item 72: What was so significant about that experience was "I felt like I finally had something that was mine....That no one could take away....And to think that it was a person. A whole person that I made. Great pride in that." [sacred secular autonomy in her own identity]

Interpretation: As opposed to being poor, having little, and being powerless as a child, C finally experienced her own power in creating something of her own [sacred secular autonomy].

Item 73-74: In regard to how it made her feel, C said "It was a beautiful thing...I was awed...to think that I could make a person." [sacred secular autonomy]

Interpretation: C was awed that as an individual she had such power [sacred secular autonomy].

Items 75-77: When asked who else was involved in the experience, C states that her ex-husband wasn't even there - nor was the doctor. She says "Because my experience is what I felt between me and my daughter. The child that was born. And he wasn't part of it." C laughed in noting that the nurse thought she looked about 12 or 13 and had said, "Oh, you poor child, you poor little thing. You're having a baby." [sacred secular attachment to daughter, profane secular autonomy of husband and doctor, and sacred secular autonomy of her own identity]

Interpretation: The impotence of the ex-husband and doctor is evident in their absence [profane secular autonomy]. The nurse's comments reinforce that C's powerless as a child was being overcome in the birth of her child [sacred secular autonomy]. The closeness she felt to her baby addresses her need for closeness to a family of her own [sacred secular attachment].

Items 78-79: C states that her life was different in that "in a lot of ways it was just beautiful....I wanted everything to be perfect for her....My ex-husband at the time wasn't working. And uh, so I had to go back to work....And get a sitter and I hated to leave her....Because I really enjoyed having her around and holding her and loving her." [sacred

secular attachment]

Interpretation: The impotence of her husband continues to be present [profane secular autonomy]. C's desire to care for her child and make life perfect parallels her own desire for a happier childhood and the sense of power she felt to try to do that [sacred secular attachment to the child and sacred secular autonomy in experiencing the power of her own identity].

Item 80: If C could change the experience, she would have had a doctor there to make it easier, "but the experience itself I don't think I would have changed. I was - I was scared to death because it was my first one and I was alone....it would have been nice if I had had like a mother to share that with. I-I don't know. Because I never had a mother." [profane secular autonomy]

Interpretation: C viewed the male presence of the doctor as an adjunct rather than primary role, as she viewed the males in her family of origin [secular autonomy]. The experience of feeling alone she experienced as a child continued to threaten her as an adult [profane secular autonomy].

The following themes characterize C's understanding of her best experience of having her first child.

- 1) Caring for a child of her own is a powerful way of caring for her own inner child [sacred secular autonomy].
- 2) By creating a child C experiences the possibility of becoming master of a destiny [sacred secular autonomy].
- 3) When it comes to relying on their help, men tend to be impotent, relegated to adjunct rather than primary roles [profane secular autonomy].
- 4) C is self-reliant but still misses having a mother for herself [profane secular autonomy].

The relationship of C's childhood anxieties to those themes present in her best experience of having a child can be ascertained by the following observations:

- 1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy]. In contrast to being alone, having her own child is an exclusive experience of bonding which C shares only with her daughter. She did not like to be apart from her [sacred secular attachment]. Also, she continues to experience the loss of not having a relationship with her own mother [profane secular autonomy];
- 2) direct conflict and power struggles with older women, indirect distrust and anger toward older men, especially those who are impotent and/or abusive [profane secular autonomy of their identities and profane secular attachment in relationship to them]. Neither the male doctor or her husband showed up for the birth,

indicating their impotence as helping individuals [profane secular autonomy];

3) distrust of her family of origin and a heightened awareness of how one's family of origin affects their individual development [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin]. In contrast to her own family of origin experiences, C wants to make everything perfect for her daughter [sacred secular attachment], a metaphor for how she tries to take care of her own inner child [sacred secular autonomy];

4) a longing for a closer and more united family of her own [sacred secular attachment]. C states that having her own child to enjoy and care for was the best thing she ever experienced [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy]. Because her husband was out of work, she had to go to work and leave her daughter with a sitter after a month, a responsibility she accepted but she hated having to do [profane secular autonomy];

6) a hard worker who desires more play and fun [sacred secular autonomy]. C felt secure in the responsibility of providing for her daughter [sacred secular autonomy] but felt more satisfaction holding and loving her daughter [sacred secular attachment];

7) a loner [secular autonomy]. C experienced the baby as something she made by herself and shared only with her daughter - which neither her husband nor the doctor were a part of [sacred secular autonomy of her own power and sacred secular attachment to her daughter]; and

8) self-reliant; expect her to cope through trusting her inner self more than other people, and to work through her problems [sacred secular autonomy]. C felt pride in having the power to create her own child [sacred secular autonomy]. As noted above, C experienced this by herself and took on the responsibility to provide physically and emotionally for her daughter [sacred secular autonomy].

PART 5: PERSONAL STORIES - WORST PERSONAL EXPERIENCE.

Item 81: C's worst experience was her illness, cancer. She says "that was a total overwhelming experience. To feel that you're dying and no one can help." [profane secular autonomy]

Interpretation: The anxiety of powerlessness and aloneness she experienced as an adult parallels the powerlessness and aloneness she experienced as a child [profane secular autonomy].

Item 82: What was so significant about this for her was "Like

I said, I felt like I was dying and no one could help. It's a total overwhelming experience. Um, this feeling of helplessness. Of being alone actually." [profane secular autonomy]

Interpretation: Again the anxiety associated with powerlessness, helplessness, and the loneliness of being abandoned parallel her childhood experiences [profane secular autonomy].

Items 83-84: C states that the experience made her feel "Uh, lonely. Helpless....Because it made you reflect on your life....Uh, makes you helpless because you know with all the knowledge that all the doctors and specialists have, you know when its you're time to die you're dying. You know there's only so much they can do. And, you're left with just...yourself and your God, I guess for today." [profane secular autonomy]

Interpretation: The anxiety of powerlessness and abandonment continue to parallel her childhood experiences [profane secular autonomy].

Items 85-87: C notes that her husband and children were involved in this experience. She says that they were all very supportive of her. [sacred secular attachment]

Interpretation: Varying from her family of origin, the family she created did not abandon her [sacred secular attachment].

Items 88-89: C states that her life was different in that she was dying with chemotherapy and so choose to quit chemotherapy. She has lived longer than expected, quit an executive position with a bank, and is now back in school. She says "I'm doing some of the things that - for me. That I want. Uh, it's kind of fun. Because it's something for me. Something I'm enjoying." [sacred secular autonomy]

Interpretation: In this experience, C overcame her childhood fear of abandonment. She is empowering herself to make the choice to have fun for the sake of herself, something she was restricted from doing as a child [sacred secular autonomy].

Items 90-91: If C could change anything, it would not be to change the experience, "Because it's been very enlightening. And it's uh, it's been a period of tremendous growth for me....frightening and awesome as it was, toward the end, it gave me a great sense of peace. Of...oneness with God." She would have liked to have known how to meditate and do imagery while taking the chemotherapy so "my body would have been able to handle it easier." [sacred secular autonomy and sacred spiritual attachment]

Interpretation: Not changing the experience reflects the growth she experienced in facing her loneliness and finitude, and making choices for growth. Knowing how to meditate and use imagery to find inner peace even when surrounded by chaos

is a resource she did not have as a child [sacred secular autonomy of self and sacred spiritual attachment to God].

Items 92-93: C states that what she did to get through the experience was pray. She says "I think one of the hardest things for me to do...was to let my whole existence...to let go and let God take care of everything....I've always been somebody that has to....I always have to have a lot of control in my life. And I had to completely let go....Because there was nothing left." [profane secular autonomy]

Interpretation: As a child C felt abandoned and like she could only rely on herself. In her illness she discovered the extent of her powerlessness and made the difficult decision to release what little control she had and trust another (God) [profane secular autonomy in letting go of self-control].

The following themes characterize C's understanding of her worst experience of having cancer.

- 1) Acknowledging her own powerlessness before the disease threatened the sense of self-reliance she had learned to rely on since being a child [profane secular autonomy].
- 2) The difficulty of letting go of her own control and trusting in God symbolizes the difficulty of trusting in others to take care of her [profane secular attachment].
- 3) In contrast to her family of origin, the family she created did not abandon her [sacred secular autonomy].
- 4) C's choice to finally let God take care of everything reflects her need for a parent she can trust [sacred secular attachment].

The relationship of C's childhood anxieties to those themes present in her worst experience can be ascertained by the following observations:

- 1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy]. The experience of a severe illness made her feel helpless, lonely, and out of control [profane secular autonomy]. However, in contrast to her family of origin, the family she created was there for her [sacred secular attachment];
- 2) direct conflict and power struggles with older women, indirect distrust and anger toward older men, especially those who are impotent and/or abusive [profane secular autonomy of their identities and profane secular attachment in relationship to them]. The doctors [male] knowledge and drugs proved ineffective, indicating their impotence [profane secular autonomy];
- 3) distrust of her family of origin and a heightened awareness of how one's family of origin affects their individual development [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin]. In contrast to her own

family of origin experiences, C's new family is supportive and there as she needs them [sacred secular attachment];

4) a longing for a closer and more united family of her own [sacred secular attachment]. Again, in contrast to her family of origin experiences, C's new family gives her the support she needs [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy]. Following her illness C decided to quit a well-paying position. The loss of income was a significant change but no longer the priority it had been [sacred secular autonomy of caring for herself];

6) a hard worker who desires more play and fun [sacred secular autonomy]. Following her illness C decided to go back to school and do more fun things for herself [sacred secular autonomy of caring for herself];

7) a loner [secular autonomy]. C initially experienced the illness as a lonely and helpless time which caused her to question her doctors, herself, and the power of God [secular autonomy of herself versus the spiritual autonomy of God]; and

8) self-reliance; expect her to cope through trusting her inner self more than outer persons, and to work through her problems [sacred secular autonomy]. The choice of continuing with the treatment plan of her doctors or getting off chemotherapy was a personal choice that C wrestled with [sacred secular autonomy].

PART 6: GOD IMAGERY.

Item 94: C's earliest memory pertaining to God was that "my grandmother always, well, we always went to church every Sunday....And praying." [attachment]

Interpretation: An awareness of the concept of God began at an early age, about three in connection with her grandmother [attachment].

Items 95-96: When C used to think of God, she pictured God on a crucifix. She now thinks of God as a spirit, "More a sense of something than an actual being. I can see God in almost everything. I don't know if you can understand that." [sacred spiritual attachment]

Interpretation: C pictured God as a being separate from herself [spiritual autonomy] - reflective of her childhood feelings of being alone and separate from others [profane secular autonomy]. Her adult understanding of God as spirit gives her a sense of security in a power greater than and encompassing herself and all creation [sacred spiritual attachment].

Item 97: In stating a significant memory pertaining to God, C says "I've always been religious, spiritual...and I mean I've always gone to church and communion, but even more so now. Because...God used to be more like a cross or a person. [spiritual autonomy] But now God is more like, like everything. Maybe like, that He controls everything. I don't really know...He wants us to be happy." [sacred spiritual autonomy of God's identity and sacred spiritual attachment in relationship with God]

Interpretation: In contrast to her childhood fears of feeling small before powerful adults who controlled and abandoned her [profane secular autonomy of their identities and profane secular attachment in relationship to them]; C finds security in trusting a powerful God who is in control of creation and wants her to be happy [sacred spiritual autonomy of God's identity and sacred spiritual attachment in relationship with God]. In this regard she views God as an all-powerful Parent wanting the best for his children, similar to herself wanting everything to be perfect for her baby (item 78) [sacred spiritual autonomy of God's identity and sacred spiritual attachment in relationship with God], something she did not experience in her own family of origin [profane secular autonomy].

Item 98: What is powerful about that for C is that "right before you die you get so you kind of turn away from your family and want to be alone. And I had a sense of..of..peace, of being not really part of nature but part of something 'more.' Of..of almost an 'eternity-like.'" [sacred secular autonomy]

Interpretation: In death, C has faced the loneliness and powerlessness she feared as a child [profane secular autonomy] without the fearful control of her grandmother and uncle [profane secular attachment]. It has been replaced with trust in a powerful parent greater than herself, God [sacred spiritual attachment to God].

Item 99: The experience of almost dying made C feel both "awesome in a way. [sacred spiritual autonomy] And very insignificant in another way [profane secular autonomy]. Like I am a part of the cycle of life." [sacred spiritual attachment]

Interpretation: Realizing both the awesomeness and the insignificance of her life threatens to return her to her childhood insignificance [profane secular autonomy] while affirming her as being a significant part of life [sacred spiritual attachment]. In facing death she discovered that her self worth is dependent upon neither her family of origin [sacred secular attachment] nor her earning power [sacred secular autonomy] (items 16 and 88), but finally in her relationship with an all-powerful God [sacred spiritual attachment].

Item 100: C felt this way partly because she was brought up in a religious environment and "I think I have alot of faith. And I think it's a gift. And I think I'm very fortunate to have it." [sacred spiritual autonomy]

Interpretation: Aware of having "to work for everything you get" (item 16) [sacred secular autonomy] and being given little encouragement as a child [profane secular autonomy], C views faith as a gift, similar perhaps to Dorothy's magic slippers, to find her way home [sacred spiritual autonomy].

Item 101: C experiences God "everywhere....You wake up and experience God....It-it amazes me to even look - like a duck. How those little feathers all form such special patterns. No human could do that." [sacred spiritual attachment]

Interpretation: In contrast to the profane power of her grandmother and uncle [profane secular autonomy], C views God as omnipotent, a power that gives her comfort [sacred spiritual autonomy of God and sacred spiritual attachment in relationship with God].

Items 102-103: What C likes most about God is that "He gave me the capacity to love. Because God is love....And I think it's pretty neat to love somebody." [sacred spiritual attachment]

Interpretation: The fear of being abandoned and insignificant which C experienced as a child is overcome in feeling loved by a supreme parent, God [sacred spiritual attachment].

Items 104-105: Although C states that she doesn't fear God, she "would fear not ever being with God....that when I died there would be no life after death, I think that would be awful. Because that would mean my existence is for nothing." [profane spiritual autonomy]

Interpretation: Although C has shifted her trust to God, she still carries her childhood fear of abandonment and insignificance [profane secular autonomy] If God left her, she would lose the security and affection she has needed and thereby feel threatened with a meaningless existence [profane spiritual autonomy].

Items 106-107: C states that nothing bothers her about God; that "I think we understand each other." [sacred spiritual attachment]

Interpretation: In contrast to her childhood apprehensions of her grandmother and uncle [profane secular attachment] C trusts her parent, God [sacred spiritual attachment].

Item 108: What impacts C most about God is "I think his goodness. His love, because he gives us so much and asks for so little."

Interpretation: In her family of origin C felt alone and insignificant partly because she had to either earn [item 16]

or ask for [item 26] everything she needed [profane secular autonomy]. C's God offers love generously and asks for little in return, something she has needed [sacred spiritual attachment].

Item 109: In response to what faith is like for her, C says that "Faith is like letting go. When you can let go and let God." [sacred spiritual attachment]

Interpretation: As an abused child in a dysfunctional family, C was afraid to let go of what little control she had [sacred secular autonomy of herself]. As an adult, her inner child has found an adult God who offers security and affection [sacred spiritual attachment].

Item 110: C states that she puts her faith in God..."That there'll be...there is more of me than just a body." She says, "And then you have faith in your family, your home, um...a different kind of faith, you know. I have faith when I go to school. I have a job, that my husband will come home. My children will be good, you know." [sacred spiritual attachment to God as part of creation and to her family as part of God's creation]

Interpretation: By putting faith first in God as the supreme Parent who wants her to be happy (item 97) [sacred spiritual autonomy of God's identity and sacred spiritual attachment in relationship with God], C is able to have faith in herself and her family [sacred spiritual autonomy and sacred spiritual attachment].

Item 111: C says that what she puts faith in has changed in that "I've always had faith. But I think I have probably more faith now than I've ever had. Because I found - maybe it's a growing or maturing process - that even though you are an individual, you still have to trust in other people. You're never alone." [sacred spiritual attachment]

Interpretation: Although she feared being alone - especially as a child [profane secular autonomy], she has learned to trust people in order to find the affection and security her inner child needs [sacred attachment].

Item 112-113: C states that although "I don't know if anybody has been a direct influence...my sister is a nun...And I admire her very much for her faith." She admires her work in trying to keep the whole family together, but "In another way, I got so much more than she did. You know, I have the love of those children that she will never have in the same way, you know?" [sacred secular attachment of herself to her family]

Interpretation: Similar to Mother Theresa, C's sister is admired for her goodness and trying to help people [sacred secular autonomy]. This gives C a sense of security in contrast to the grandmother and uncle of her childhood [sacred secular autonomy that there are such good people in the world]

(items 56-57)]. However, being not only a care-taker like her sister but also a creator, C views herself as the personification of the parent she needed as a child [sacred secular autonomy in having a caring identity and sacred secular attachment in her relationship to her adult family].

The following themes characterize C's understanding of God.

- 1) God is a spirit present in all of creation, caring for all of creation [sacred spiritual attachment].
- 2) God is the personification of an all-powerful Parent who cares and provides for His children [sacred spiritual autonomy of God's identity].
- 3) God is known by those who recognize their own limits and trust in His omnipotence [profane secular autonomy of self and sacred spiritual attachment to God].
- 4) Faith means trusting God and trusting other people [sacred spiritual and secular attachment].
- 5) Life is meaningless if one cannot share existence with God [profane secular attachment].

The relationship of C's childhood anxieties to those themes present in her understanding of God can be ascertained by the following observations:

- 1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone [profane secular autonomy]. Having recognized her own limits, C moved from trusting primarily in herself [sacred secular autonomy] to trusting God to be more powerful than she [sacred spiritual autonomy of God]. Thereby she has found a powerful Parent who will love her and be there for her [sacred spiritual attachment]. To be apart from God in death would signify the ultimate aloneness, making life meaningless [profane spiritual autonomy];
- 2) direct conflict and power struggles with older women, indirect distrust and anger toward older men, especially those who are impotent and/or abusive [profane secular autonomy of their identities and profane secular attachment in relationship to them]. In God C has found an all-powerful spirit who is neither male nor female whom she has learned to trust [sacred spiritual attachment];
- 3) continued distrust of her family of origin and a heightened awareness of how one's family of origin affects their individual development [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin]. By trusting in God's omnipotence [sacred spiritual autonomy] and love for her [sacred spiritual attachment] she has a parent more powerful than her family of origin [sacred spiritual autonomy], one who

gives her the capability to love others [sacred spiritual attachment to others] rather than be bound by memories of distrust [profane secular attachment to family of origin ideas]. Further, in contrast to her family of origin, she has faith in the support and dependability of her family through marriage [sacred secular attachment];

4) a longing for a closer and more united family of her own [sacred secular attachment]. In God and in her marriage she has found the security and affection she has needed [sacred spiritual attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy]. Because C trusts that God controls everything and wants people to be happy, she trusts that God will help provide for all her needs [sacred spiritual attachment];

6) a hard worker who desires more play and fun [sacred secular autonomy]. Because God recognizes her limitations and still loves her, C experiences more freedom to experience love and satisfaction in life than she could simply by relying upon the security provided by her own hard work [sacred spiritual attachment to God provides her a sense of her own sacred spiritual autonomy];

7) a loner [secular autonomy]. C continues to be a more autonomous individual, but her autonomy [sacred autonomy] is now reinforced by God's support of her [sacred spiritual attachment]; and

8) self-reliance; expect her to cope through trusting her inner self more than other people, and to work through her own problems [sacred secular autonomy]. C continues to be a self-reliant individual. However, her self-reliance has shifted from self-survival to investing more trust in others. This is largely because she believes that God has helped her (through her illness) and that through God she is connected with all of creation [sacred spiritual attachment].

PART 7: PRESENT CONCERNS.

Items 114-115: If C could live her whole life over again, "I would probably have liked to have a mother and a father. Because I don't know what it's like....As I was raising my children I really had no comparison....I had very little personal experience. So I think that would have been nice." [sacred secular autonomy]

Interpretation: As much as she enjoys her role as a parent, C continues to feel that she has missed something important in not having had the experience of receiving good parenting for herself [profane secular autonomy].

Items 116-117: When C thinks about her own death, it doesn't make her happy....But being that I was already very close to it, it's a sense of peace. Because I have lived my life the best I can. I have done all that I really want to do with it - it's been significant to me. Um..I'm at peace with God. And uh..I'm ready whenever He is." [sacred spiritual attachment]

Interpretation: Although the fear of God's abandonment still lingers (item 105) paralleling her childhood experiences of abandonment [profane secular autonomy in childhood and profane spiritual autonomy apart from God], C is basically at peace with God and at peace with how she has chosen to live her life [sacred spiritual attachment to God and sacred secular autonomy in herself].

Item 118: What gives C hope "I guess I would say..[is]..um..God's goodness. Because He must want me to be here or I would be gone." [sacred spiritual autonomy of God's identity and sacred spiritual attachment in relationship with God]

Interpretation: C's faith in God's goodness gives her a sense of security [sacred spiritual attachment] that can address her childhood fears of mean adults who abuse their children [profane secular attachment].

Item 119: When asked what issues are in her life that she is dealing with, C answers that "There's alot going on. But with the 'me' person, there isn't anything. Like I said, I've done everything that I feel was significant for me. I'm doing alot of things." She finally identifies taking swimming lessons as "scary because I almost drowned a couple of times so I'm afraid of the water." [profane secular autonomy]

Interpretation: The fears that haunted her childhood have largely been met and conquered [sacred secular autonomy].

Items 120-122: Speaking of her swimming lessons, C responds that she feels that "if you really want to do it, I'll do it. If God wants me to do it, I'll do it. It makes me feel, kind of happy. That I have the opportunity to do it." [sacred spiritual attachment to God and sacred spiritual autonomy in herself]

Interpretation: Remembering how she was restricted as a child [profane secular attachment], C continues to appreciate the freedom to choose to play [sacred secular autonomy]. She trusts herself and trusts God as a Parent encouraging her [sacred spiritual attachment].

Item 123-124: When asked about a time she experienced high anxiety, C responded "Quite a few times. Uh..I would say..when I decided to get off my chemotherapy was probably..." because "like I said, letting go is very difficult. Wondering if you made the right decision. And to

say, 'Ok God, it's in your hands.'" [profane secular autonomy]
Interpretation: Echoing themes of powerlessness and being controlled as a child, the little control C had of her own life was very important [sacred secular autonomy]. Letting go of that control and trusting in God was a major step to trusting in herself and trusting God to be the good Parent [sacred spiritual attachment].

Item 125: In answer to what she does when she has a problem, C says, "I say a prayer. And I say 'If God wants it to be, it'll be.'" [sacred spiritual attachment to God]

Interpretation: In contrast to being alone as a child [profane secular autonomy], C now has her good godly Parent to turn to [sacred spiritual attachment].

Items 126-127: C states that who she talks to depends on the problem, but that she talks to her husband because "we're very close. Especially through the experience that we've been through." [sacred secular attachment]

Interpretation: In contrast to her childhood apprehensions of impotent, abandoning, and abusive males [profane secular autonomy and profane secular attachment], through the near-death experience, C has learned to trust a male (her husband) to be a significant other she can depend on [sacred secular attachment].

Items 128-129: One of C's most difficult decisions was again the letting go of chemotherapy; "You know, do the doctors - do I stay with the doctors, knowing that I'm dying. Or do I leave it up to God...and-and, do my best. In other words, it wasn't just stopping chemotherapy. I had to really work." [profane secular autonomy]

Interpretation: In contrast to the overwhelming power of adults in her family of origin, C realized that the doctors did not have the power to determine her life [profane secular autonomy]. She had to stand against their authority and trust herself and God [sacred secular autonomy of herself and the sacred spiritual autonomy of God].

Item 130: In response to how she felt at the time, C said "Totally drained when I finished...I did alot of praying. I did alot of crying. Um..til I decided that..that's all there was left. And I knew I was right....So perhaps scared. Because uh..you're always afraid of the unknown. And...that's where faith comes in." [sacred spiritual autonomy of herself]

Interpretation: In view of how little freedom of choice she experienced as a child, C was apprehensive of deciding against her doctors and chemotherapy [profane secular autonomy]. She was scared because she realized that she was departing from old beliefs believed at an early age in order to explore new, contrasting beliefs.

Items 131-132: In making this decision, C decided to stop chemotherapy and "to leave my life to God. Because I didn't want my family to see me dying the way I was dying. I wanted a better quality of life." [sacred spiritual autonomy of herself and sacred spiritual attachment to God].

Interpretation: In having become the parent she did not have as a child, C did not want her own children to have less than a model parent, even in sickness [profane secular autonomy]. Also, she trusted her life to God, placing the possibility for an authority above herself to control her life [sacred spiritual autonomy of God and sacred spiritual attachment in relationship with God].

Items 133-134: C choose to speak of satisfaction and security separately. She says that what gives her the most satisfaction at this point in life is "probably my accomplishments. You know, like uh..my children are very, I'm very proud of my children and grandchildren. And material things. I don't have alot of material things. But um...you don't need alot of material things." These give satisfaction because she believes that she will live on through her children. [sacred secular autonomy]

Interpretation: Having learned as a child that to secure provisions for herself she must either ask [item 26] or "work for everything you get" [item 16], C feels secure that she has done her part, including that she has given her children and grandchildren what she didn't receive as a child [sacred secular autonomy]. Further, although hesitant to talk about the significance of material goods, having been poor [item 26] and feeling threatened that her needs would not be met [profane secular autonomy], she is satisfied to now have sufficient material goods [sacred secular autonomy].

Items 133-134: C says that what gives her the most security is that her husband provides for the family's physical needs. This is because if she wants something and is meant to get it, she prays about it and gets it. "And if I don't get it, that means I'm not supposed to have it....I don't really ask for too much." [sacred attachment to her husband and God]

Interpretation: Reminiscent of asking for things as a child, C learned not to ask for "too much." However, she feels secure in knowing that her and her family's physical needs are being met by her husband [sacred secular attachment] and God [sacred spiritual attachment], something she was insecure about as a child [item 26] [profane secular autonomy].

Item 135: When asked if she had anything to add to the interview, C said "Only that I have a great regard for life. And for um..I have alot of faith. And I hope with the hospice that I'm able to help other people experience some of the things that - or help them maybe die in a way with some peace of mind." [sacred spiritual autonomy in her own identity]

Interpretation: Coming from a dysfunctional family as an

abused child who, as an adult, has been reminded of her finite limits, C wants to help others who feel the loneliness and powerlessness she has experienced [sacred spiritual attachment to others].

The following themes characterize C's understanding of her present concerns.

- 1) The love of God and her husband undergird her identity with a sense of affection and security that she never knew as a child [sacred spiritual attachment].
- 2) She continues to derive satisfaction and security from her own accomplishments - especially as a parent and a care-taker to others [sacred secular autonomy].
- 3) C continues to feel the loss of never having known the security and affection of her own parents [profane secular autonomy].

The relationship of her childhood anxieties to those themes surrounding C's present concerns can be ascertained by the following observations:

- 1) insecure about herself as a result of feeling lonely, abandoned, not close to anyone or encouraged by anyone. [profane secular autonomy]. As an adult C continues to feel the loss of not having a mother and father to care for her [profane secular autonomy of herself having no parents]. However, the security and affection she feels in trusting God's love and omnipotence and the closeness she feels to her husband and children help fill in this gap [sacred spiritual attachment and sacred secular attachment];
- 2) direct conflict and power struggles with older women, indirect distrust and anger toward older men, especially those who are impotent and/or abusive [profane secular autonomy of their identities and profane secular attachment in relationship to them]. As an adult she struggled with whether or not she should fully trust her doctors to help her through her illness [profane secular attachment]. Paralleling themes of powerlessness and being controlled as a child, she choose to retain what control she had [sacred secular autonomy] and trust in God [sacred spiritual attachment]. Further, through sharing the near-death experience with her husband, she has learned to trust a male to be a significant other she can depend on [sacred secular attachment];
- 3) distrust of family of origin and has a heightened awareness of how one's family of origin affects their individual development [profane secular attachment to family and profane secular autonomy in not feeling close to her family of origin]. As an adult she feels satisfaction in her accomplishment of creating children she can be proud of [sacred secular autonomy];
- 4) a longing for a closer and more united family of her

own [sacred secular attachment]. In having a husband, creating children, and children and sharing the near-death experience with them, C has found a family whose influence she can depend upon to give her security and affection [sacred secular attachment];

5) apprehension; not wanting to worry about being poor [profane secular autonomy]. As an adult she continues to feel some apprehension about the significance of material goods, although she trusts God to give her what she needs and feels secure in her husband's dependability to provide for her material needs [sacred attachment to God and her husband];

6) a hard worker who desires more play and fun [sacred secular autonomy]. As an adult she continues to be busy but has shifted her energies from earning material goods to improving herself (swimming lessons) and helping others (hospice training) [sacred secular autonomy in viewing her identity as caring for herself and others];

7) a loner [secular autonomy]. As an adult she continues to identify herself in individuated terms of "I-me-my" more often than in relational terms of "we-us" [sacred secular autonomy]; and

8) self-reliance; expected her to cope through trusting her inner self more than other people, and to work through her own problems [sacred secular autonomy]. Because her relationship with God, her husband, and children provide much of the affection and security she has needed since childhood, she is freed as an adult to trust her inner self without the fear of ultimately having to depend upon herself [sacred spiritual autonomy as a result of sacred attachment to God and her husband].

APPENDIX J: #04

Sacred Themes in Early Family Memories and Favorite Story
#04 29 Year Old Caucasian Male

Early Family Memories

Liked most: "My, ah, second oldest sister. She was the most lively and independent and creative. And I, felt like she was the most interested in me, took the most time to be with me. And I just looked up to her." [sacred secular autonomy of sister and sacred secular attachment to sister]

Closest to: "My sister. Yeah, my sister....She had the most spunk out of everybody." [sacred secular autonomy]

Encouraged: "My sister....She recognized me as an individual person in the family. She would comment to me things that I was different. Ways that I was special or whatever....So I really liked that." [sacred secular attachment to sister]

Family change: "If it was right now, as far as just me changing. I'd basically do what I'm trying to do. And that's trying to be an individual there and not be very caring, but not sit there and placate anybody. And not bow to the status quo, you know." [sacred secular autonomy]

Sacred themes:

- to be independent and creative;
- to have spunk;
- to be recognized as an individual and special; and
- to not bow to the status quo.

Favorite Story

Favorite story: "Ah, I remember loving The Hobbit." [sacred]

Favorite character: "That would be Bilboe or Furdoe...seems like they ended up in lots of adventures. Yet it seems like he was an average person with shortcomings and yet he had some real good strengths. He wasn't all courageous and yet he wasn't all fearful. He was able at the right time to do what he needed to do." [sacred secular autonomy]

Treats others: "I get a sense that he is the smallest out of all of them. All the others are bigger, sort of more powerful, whatever... so he treats, tries to treat them with respect....He seems able to be friendly with all of them." [sacred secular autonomy]

What happens: "I remember when he comes back, much wiser, a much more seasoned person. You can tell that he's really learned alot from all these experiences. Plus he comes back with gold and all that stuff." [sacred secular autonomy]

Who would you be: "I'd probably be Bilboe. He seems to be involved in alot of different things. It just seems that he has the most adventures out of anybody." [sacred secular autonomy]

Sacred themes:

- to be an ordinary person with strengths and weaknesses and yet have an adventure;
- to do what needs to be done at the right time;
- to treat others with respect;
- to grow wise from experience; and
- to have many adventures.

APPENDIX J: #04

Sacred Themes in Hero and Best Experience
#04 29 Year Old Caucasian Male

Hero

Hero: "A friend here....He's extremely competent. Extremely bright....I mean if there's anything that you had to have done and assigned it to him, he would do it and just do an excellent job at it....I think he's my hero because he's alot like me in that I could see myself becoming, like him in alot of ways....he tends to be very independent." [sacred secular autonomy]

Important tasks: "Basically, he takes initiative in going out and doing..." [sacred secular autonomy]

Treats people: "With extreme respect....He helps people the way that I hope - that I think everyone should handle each other." [sacred secular autonomy]

Close to: "Ahh, I think he's closest to his wife. I don't think he's real close with anybody, basically." [sacred secular attachment]

What happens: "He has a quality that I really like....a deep sense of faith in himself and the value and importance of what he's doing." [sacred secular autonomy]

Change: "I wish that he could be closer to people....also, he tends to be fairly critical of other people." [sacred secular attachment]

Best Experience

Best: "I went to college and accidentally signed up for a wilderness program....They had a 20 mile marathon and I wasn't able, couldn't do that....it just felt terrible. So what happened was I came back two years later and got trained to be a leader....I did a great job as an assistant and then at the end I ran the marathon with them....I wanted to prove to myself that I could go the whole way without stopping. And no other leaders had ever run the marathon before....And ah, alot of the people who were the students in the program told me how wonderful it was that some leader would run with them." [sacred secular autonomy in accomplishing the marathon and sacred secular attachment in receiving the praise of others]

How Felt: "It wasn't that I was inherently a weak person....some-how in there I did have the strength to make the decision to...put myself in that position where the demands would be held really heavy on me. I felt like God came in that situation...like I feel He always does to supply our every need....And that I could do alot of things." [sacred secular autonomy of self and sacred spiritual attachment to God]

Who Involved: "There was the guy who's in charge of the whole program...who's another one of my heroes....He put his arm around me and treated me like I was just wonderful you know! It was just awesome that I had come in. Oh, yeah! It was great!" [sacred secular attachment]

Sacred themes:

- to be competent and bright;
- to do excellent work on assigned jobs;
- to be independent;
- to take initiative;
- to treat people with respect;
- to have faith in oneself and the value of what one is doing; and
- to get closer to people.

Sacred themes:

- to prove something to oneself;
- to be acclaimed by others;
- to have the strength to place demands on oneself;
- that God supplies for every real need; and
- to be singled out as important by a man with authority.

APPENDIX J: #04

Sacred Themes in God Imagery (Like) and Present Concerns
#04 29 Year Old Caucasian Male

God Imagery (Like)

Significant memories: "I really don't....Um, it makes me feel competent that what, the way I'm seeing God is a natural, is a very natural product of me growing up."

[sacred secular autonomy]

God like: "The fact that He is, He would be, His 'vastness,' His unquestionableness....that He is huge and un-understandable."

[sacred spiritual autonomy]

God impact: "That He's a good parent. That He is basically 'on my side.' And for whatever that means, something good or something scary, He's 'on my side.' [sacred spiritual attachment]

Faith: "I put my faith in my education and my profession and my intelligence. I feel like those are the things that I use to convince myself that I am 'ok'...that I'm cosmically important. Ultimately I feel I put faith in my belief that God exists. And that He doesn't, He understands my frailties. And that I'm trying, and that He is a good Parent in that respect. He doesn't expect me to be some where I can't be." [sacred spiritual autonomy]

Present Concerns

Change: "I wouldn't put up with all the bullshit that I took as a kid." [sacred secular autonomy]

Death: "I feel by the time I go I'm going to have lived a good, a pretty full life. Done what I wanted to do. And I think that'll be nice." [sacred secular autonomy]

Problem now: "It depends on how much I want to solve it. I mean if...I have a problem and can't get it, then I will just work all that much harder to get it. That's my typical strategy is to just pour on the afterburners and keep on going til I get it." [sacred secular autonomy]

Who talk to: "I don't talk to alot of people....Every once in a while though I will talk it over with a couple of friends or my wife? Umm, I feel like they respect me. They're not going to look down on me like a client." [sacred secular attachment]

Satisfaction/security: "Probably my education. My profession. That's where I experience the most success. That's where I put my, that's where I express myself the most." [sacred secular autonomy]

Sacred themes:

- that developing one's relationship with God is a natural process of growing up;
- that God is omnipotent and omnipresent;
- that God is a 'good parent' who cares for His children;
- to put faith in one's education, profession, and intelligence;
- that God exists; and
- that God doesn't expect one to be more than they are.

Sacred themes:

- to not put up with bullshit;
- to do what one wants to do;
- to work at a problem until it is solved;
- to be respected and not treated as a client; and
- that success in one's profession and education brings security and satisfaction.

APPENDIX J: #36

**Sacred Themes in Early Family Memories and Favorite Story
#36 51 Year Old Caucasian Male**

Early Family Memories

Liked most: "My mother I guess. My father was rather distant, away alot, traveled alot." [sacred secular]

Closest to: "If anyone, my mother. Because she was a mother. Cuz she was 'there' you know." [sacred secular attachment]

Emotional Impact: "My mother. Maybe because of values, in terms of whatever love was as she saw it. And what the 'right' thing to do was. But not in very rigid way." [sacred secular autonomy]

Change: "I would never choose my parents as parents. But if they were to be my parents, I would take alcohol and um, and put in some religious values and structure." [sacred spiritual autonomy]

Sacred themes:

- to be there for one's children;
- that mothers are there for their children;
- to teach right values without being rigid; and
- to have religious values and structure in one's family.

Favorite Story

Favorite story: "Well, the one that comes to mind as the important one, the childhood story that keeps coming back to me is the story The Little Engine That Could....I was fascinated with the language, the rhyming....And I guess I was fascinated with the striving, principle of the locomotive trying to get to the top. And then getting there. The story of the perseverance. Story of determination." [sacred secular autonomy]

Favorite character: "I don't remember any characters except the engine....Just what I said, perseverance, use of that language and all that. And that pretty-well describes me." [sacred secular autonomy]

What happens: "As I remember, he gets to the top of the mountain." [sacred secular autonomy]

Who would you be: "That one, the little engine. Same reason. Um, determination I guess, to set a goal, accomplished it. Um, all that." [sacred secular autonomy]

Sacred themes:

- to get to the top;
 - that language can be fascinating;
 - to set goals;
 - to reach one's goals takes determination and perseverance; and
 - to be self-reliant.
-

APPENDIX J: #36

Sacred Themes in Hero and Best Experience
#36 51 Year Old Male Caucasian

Hero	Best Experience
<p><u>Hero</u>: "Jesus....I guess I would also say that there are certain political leaders you know, such as Martin Luther King or maybe John Kennedy, uh, maybe Gandhi, then there's Schweitzer in the twentieth century, that I saw as heroes. Now that I'm thinking about it, probably the same thing as <u>The Little Engine That Could</u>. That they made up their mind that they were going to do something. That they had principles, that uh, high moral values um, ultimately they were not, they were probably willing to give their lives for. Which would include Jesus of course....As it turns out, that they were articulate and um, they really had a mission in life." [sacred secular and spiritual autonomy]</p> <p><u>Treated others</u>: "Equally. Probably has a great ability to bring out the best in other people." [sacred autonomy]</p> <p><u>Close to</u>: "Probably family and people who shared the same cause. Because that's the way I perceive. That they <u>did</u> care about their families um, in <u>that</u> sense they were not 'Lone Rangers.' Um, they worked collective." [sacred secular attachment]</p> <p><u>What happened</u>: "I guess one thing - they seemed to get in trouble for what they believed in. Um, they had alot of set-backs....a very good ability to um, to lead and work as a team." [sacred secular autonomy and attachment]</p>	<p><u>Best</u>: "Going away to prep school....It did bring out the best in me. A certain 'freedom' I guess." [sacred secular autonomy]</p> <p><u>How felt</u>: "Like I had value. Probably because in my family of origin I didn't feel like I did." [sacred secular autonomy]</p> <p><u>Who involved</u>: They [the teachers] were competent. They were able to give me attention. They were encouraging but they were also disciplinarians." [sacred secular autonomy and attachment]</p> <p><u>How treated</u>: "I guess I'd say 'with respect'...That's tied into value; being of value and self-esteem." [sacred secular autonomy]</p> <p><u>How life different</u>: "I think I realized I was capable of doing alot more things than I thought I was able to do." [sacred secular autonomy]</p>

Sacred themes:

- that heroes are people who make up their minds to do something and then do it;
- to be willing to give one's life for high principles and values;
- to be articulate;
- to be able to bring out the best in people;
- to care about one's family;
- to work toward goals as part of a team; and
- to experience setbacks is part of achieving goals.

Sacred themes:

- to experience the freedom to be one's best;
- that one has value;
- to be competent;
- to balance encouragement and discipline;
- to be treated with respect enhances self-esteem; and
- to be capable of doing more than one thought one could do.

APPENDIX J: #36

Sacred Themes in God Imagery (Like) and Present Concerns
#36 51 Year Old Caucasian Male

God Imagery (Like)

God image: "Very hard. Ever try to draw a picture of God?...Um, light, warmth, intensely personal, mystical, incomprehensible."
[sacred spiritual autonomy]

Experience God: "In um, silence, in uh, the beauty of nature, in other people, in scripture, in the church, in the sacraments. In um, miracles - big and small - in music, all of the above." [sacred spiritual and secular autonomy]

God like: "God is Creator. God is Love. Because it makes sense out of life." [sacred spiritual autonomy]

God impact: "Jesus Christ His Son. Because of the life that He led and the reason - and the fact that He gave His life for me. And He became a man to show us 'the way.'" [sacred spiritual autonomy and attachment]

Faith: "Faith is trust....In God." [sacred spiritual attachment]

Present Concerns

Hope: "I think what gives me hope is the saving power of Jesus Christ. Um, which triumphs over all - in spite of us. And, you know, the whole concept of God which gives meaning to life. Otherwise it could just be a futile exercise here. So, I-I guess the fact that through religion I find meaning for life and being - although I don't always understand why what happens, happens." [sacred spiritual autonomy of God]

Problem: "What I do depends on what the problem is." [sacred secular autonomy]

Who talk to: "Well, my wife would certainly know about it. And I would talk to her about it.... Because that's the kind of relationship we have." [sacred secular attachment]

Satisfaction/security: "Me. Ha-ha-ha-ha! Oh, that sounds awful, doesn't? It might sound good though. Let's wait and see how it comes out. Uh, well, I think I have a great sense of 'who' I am

and what my abilities are and what my skills are. And uh, I think that's my answer."

Sacred themes:

- that God is light, warmth, intensely personal, mystical, and incomprehensible;
- that God is experienced in silence, in nature, in people, in scripture, in the church, in the sacraments, in music, in big and small miracles;
- that God is the Creator of creation;
- that God is loving;
- that life needs to make sense;
- that God makes sense out of life;
- to know that Jesus died for oneself; and
- to have faith means to trust God.

Sacred themes:

- that in spite of humanity's shortcomings, the power of Jesus makes sense out of life;
- to trust that God understands what humanity does not understand;
- to be able to trust one's wife; and
- that the most satisfaction-security in life comes from trusting oneself.

APPENDIX J: #07

Sacred Themes in Early Family Memories and Favorite Story
#07 67 Year Old Male Caucasian

Early Family Memories

Unwritten rule: "I guess to tell the truth." [sacred secular autonomy]

Significant memories: "I had everything I wanted. Clothing, toys, trips - lived high on the hog." [sacred secular autonomy]

Liked: "I think I liked my Dad when he was around. Why? Well, he read Bible stories and we did alot of things together. And we were alike, alot alike in our characteristics and stuff. [sacred secular attachment]

Insecure: "Never have felt inferior, always felt superior." [sacred secular autonomy]

Power: "So he [father] helped me drive the car - learn to drive. Uh, he took me on several of his business trips selling....and Dad was dynamic, I guess 'dynamic salesman.' I mean, he strived from being a farmboy to a millionaire. And I thought that was quite an accomplishment." [sacred secular autonomy]

Sacred themes:

- to tell the truth;
- to have everything you want;
- to be close to one's Dad;
- to be like one's Dad;
- to do things together with one's Dad;
- that one is superior, not inferior;
- to be dynamic; and
- to work from rags to riches.

Favorite Story

Favorite character: "Ah, King Kong....Oh, I guess his strength and his ability to always win. And, he was always a winner, see. My family's always been a winner. There's never been a loser in any of them that I could see....and I guess that's the whole key there." [sacred secular autonomy]

Adventures: "I have a very imaginative mind....It's such a remarkable experience because I can just throw myself right into that part." [sacred secular autonomy]

Who would you be: "I adapted into the character of the 'good guy.'" [sacred secular autonomy]

Change: "By the time I got through high school, I had attended 15 schools. So when I'm thinking of reading certain areas, then I'm thinking of living in a certain area. And I didn't live in any one area more than two or three years....Except now I've lived in one house since 72'....And I'm just thrilled that I don't have to move again....So these stories and these things were fairly short and then we'd move on....well, different stories for different times and places!" [sacred secular autonomy]

Sacred themes:

- to be strong;
- to always be a winner;
- to have an imaginative mind;
- to live in one place and not have to move; and
- that different stories give one a sense of continuity through changes.

APPENDIX J: #07

Sacred Themes in Hero and Best Experience
#07 67 Year Old Male Caucasian

Hero

Hero: "It's a person. And it was my father's friend and father's co-worker, and father's business partner....And one was a pilot in the U.S. Air Force. And just the man and his mannerism and what he'd accomplished so far was the most thrilling thing in my life....the accomplishing of the flying. And back in the, I guess 1930 or 1929, that was quite something to be a pilot then. Well, later he crashed that airplane." [sacred secular autonomy]

Important tasks: "Well, all that never deterred him from becoming a 'link-trainer operator' in World War II. And giving of himself....And he did so much even though he had a terrific handicap." [sacred secular autonomy]

Close to: "Maybe his father, maybe his mother. I don't know....the father came out here with a hammer and a nail and he got a handy carpenter and started building a house. Wife would furnish it and they'd sell it. He owns half of Southgate now! And his children went into real estate and bought and sold." [sacred secular autonomy]

Happened: "They're all millionaires, you see." [sacred secular autonomy]

Sacred themes:

- to be a pilot;
- to overcome handicaps; and
- to go from rags to riches.

Best Experience

Best: "Well, I didn't feel like it was one of the best, but when I was discharged from the army...it was I guess one of the best. But I was so sick: physically and mentally and spiritually that I really didn't realize that it was the best. And that we'd won the war." [sacred secular autonomy of self and sacred secular attachment to winning side]

What significant: "Flying these missions....I would have never made it. My physical, spiritual, and moral thing wouldn't have taken it....I'd have been a basket case!" [sacred secular autonomy]

Sacred themes:

- to be discharged from the army;
 - to survive adversity; and
 - to win.
-

APPENDIX J: #07

Sacred Themes in God Imagery (Like) and Present Concerns
 #07 67 Year Old Caucasian Male

God Imagery (Like)

Early memory: "What I loved was playing church....I'd take a cracker and take a shot of grape juice and say 'Amen.' I have this big child in here! That always wants to play. So religion has always been a very close part of my life." [sacred secular autonomy]

Significant memories: "I actually met God one time. I went to a course on 'Mind Dynamics.' We were down in this deeper level of consciousness and...here I met God - was an old man, very serene, very annoying, very wonderful. And He said in a sense, 'Everything's going to be all right, just trust in me.'...I have a terrific imagination...and I was there! I saw Christ born! I was in the manger! I mean this was the thing on my salvation. I'd gotten married the second time, and we had eight children between us....And I had to have something to keep from going crazy....Well, He's always been there, since I know." [sacred spiritual attachment]

Experience God: "Well, I know He helps me, physically and mentally and spiritually." [sacred spiritual attachment]

God like: "I've always thought of Him as a terrific athlete, strong, real - His magnetism of just walking through a village. People would feel this, and they'd come running towards this terrific person that did everything right. And He was the leader of everything." [sacred spiritual autonomy]

Faith: "It's accepting of religious feeling, I guess." [sacred spiritual]

Present Concerns

Gives hope: "Well, it's just by the grace of God or chance of whatever it is, that's I'm still here." [sacred spiritual attachment]

Problem: "Yell and holler. And sometimes pray also." [sacred secular autonomy and sacred spiritual]

Talk to: "Well, I've talked to a few counselors. And a few, other people that weren't worth a darn....I guess I want a - one quick answer." [sacred secular autonomy]

Satisfaction and security: "Ahh, getting my anger out at people, and that's not very good! I guess because I'm so angry inside." [sacred secular autonomy]

Sacred themes:

- to serve communion;
- to play;
- that religion is important;
- that God reveals Himself in one's imagination;
- to trust God means everything will be all right;
- that a terrific imagination can keep one from going crazy;
- that God helps one physically, mentally, and spiritually;
- to be a terrific athlete;
- to be able to do everything right;
- to have personal magnetism;
- to be a leader; and
- that faith means accepting a religious feeling.

Sacred themes:

- that God's grace is the source of hope;
- to deal with problems by yelling and praying;
- to find quick answers; and
- to get one's anger out.

APPENDIX J: #73

Sacred Themes in Early Family Memories and Favorite Story
#73 33 Year Old Mexican-American Female

Early Family Memories

Significant memory: "That even though we...had different fathers....we were always considered as brothers and sisters. I mean, we never looked into where you were - from 'so-and so.'...Of all - in the midst of all hell, that-that part is happy." [sacred secular attachment]

Liked most: "My brother 'Junior.' He was the oldest. He was the 'big brother.' He was basically the 'Mommy' actually. And, uh, he's where we got alot of the positive strokes." [sacred secular attachment]

Closest: "My brother Junior. Because I think he was the only member of the family that I could rely on - my wants and needs being heard." [sacred secular attachment]

Encouraged: "By reinforcing that who I was toward him [brother], and how I interacted in the family was 'enough.' There were no expectations other than my pure existence of who and what I was, was good enough to give." [sacred secular attachment]

Emotional impact: "It was my brother Junior and then my older sister Gloria. Well, Gloria and I...over the years we formed an alliance. [Junior] Because he carried the responsibility of care-taking for us emotionally, physically." [sacred secular autonomy of Junior and sacred secular attachment to sister]

Change: "If somehow, my Mom could have worked out some of her stuff, some of us would have got what we needed." [sacred secular autonomy in bettering mother's health]

Favorite Story

Favorite story: "The Color Purple. It showed her struggle over of being suppressed and um, being denied things. And then overcoming that....And then finally taking a stand - that she wasn't going to put up with it anymore. And then going on." [sacred secular autonomy]

Favorite character: "It was Sophia. She wouldn't take it. She rebelled against what all that stood for. That she overcame the oppression." [sacred secular autonomy]

Tasks: "They had to...recognize what was being done to them....And ...re-evaluate that whether or not they wanted that to be part of themselves. And then choosing that they would redefine themselves and no longer go along with the values that tried to be super-imposed on them." [sacred secular autonomy]

What happens: "In the end they fulfill their potential. One finds love...without oppression. And uh, Whoopie Goldberg...gets back the love that she did know....and is freed." [sacred secular autonomy]

Who would you be: "The second half' of Whoopie Goldberg....Cuz, I, well, I have been through that 'form' of oppression, but the second part - free from that. Cuz she was free to be who she was." [sacred secular autonomy]

Change: "Probably that...everybody ...realized that everything they were doing was not 'ok.' So at least in the end, everybody at least had a chance to have a few good years. Rather than years of struggle. I'm sick of struggle." [sacred secular autonomy]

Sacred themes:

- that brothers and sisters are 'family' because of shared experiences;
- that men are reliable caretakers who provide leadership and can give positive strokes;
- to be oneself is enough;
- to be responsible to care for others emotionally and physically; and
- to work through one's own problems will make life better for others.

Sacred themes:

- to overcome oppression;
- to take a stand;
- to choose who one will be;
- to fulfill one's potentials;
- to find love without oppression;
- to be free to be oneself; and
- to recognize oppression while there is still time to change it.

APPENDIX J: #73

Sacred Themes in Hero and Best Experience
#73 33 Year Old Mexican-American Female

Heroine

Heroine: "Probably Cher....She's a very nonconformist individual."

[sacred secular autonomy]

Important tasks: "Probably just the idea that she puts her mind to doing something, and even though she's confronted with all these obstacles, uh, she gets in there and does it and doesn't have to compromise who she is for it. And that eventually people, in order to get her, will have to accept it." [sacred secular autonomy]

Treats people: "I think fairly - except for the fact that if they're not treating her properly, she will let them know. I think it's appropriate. Heh-heh." [sacred secular autonomy]

Close to: "Probably her children. Well, somehow they came into her life when um, she was free from alot of that 'conformist stuff.' You know, that she was becoming her own person. And that they came into her life at a time that she was free from alot of the old oppression." [sacred secular

Best Experience

Best: "I think the one that comes right to my mind, my mind, was the birth of my son." [sacred secular]

Significant: "I didn't seem to be struggling with so many personal things. And when he came into the world there was just so much joy about it." [sacred secular autonomy]

How felt: "There was an emotional connection between my husband and I....There was two people that had brought a child together, and a great deal of vulnerability, tears of joy, and uh, wanting something so much to be. And because of that environment, that's why it's so important. It was just separate from our value system, just two people who were creating this child. And we're savoring in it. Without all that other garbage. We were free from external pressures." [sacred secular attachment to husband]

Who involved: "My husband. Allowed himself to show his feelings openly and freely. We were just real

attachment to children and sacred secular autonomy in self]

What happens: "Um, I'm sure she gets criticized alot. And I'm sure sometimes she has been alone alot. Uh, but I basically think she - my perception is she's 'ok' with herself." [sacred secular autonomy]

Sacred themes:

- to be a nonconformist individual;
- to overcome obstacles and not compromise oneself in the process;
- to be accepted for oneself;
- to confront people who treat oneself unfairly;
- to be close to one's children;
- to have children when one is one's own person;
- to be free from oppression; and
- to be oneself means to be 'ok' with criticism.

connected." [sacred secular autonomy of husband and sacred secular attachment to husband]

Change: "Include more involvement of him...yeah, with the physical work but with the caretaking of our children, emotionally. I would have liked more participation on his part." [sacred secular attachment]

Sacred themes:

- to give birth to a son;
- to have a child and not be struggling with personal problems;
- to be emotionally connected to one's husband;
- to be vulnerable with another person;
- to be free from external pressures;
- that men show true feelings; and
- that men participate in taking care of children.

APPENDIX J: #73

Sacred Themes in God Imagery (Like) and Present Concerns
#73 33 Year Old Mexican-American Female

God Imagery (Like)

God image: "Uh, just a very gentle, loving, human being. I don't know if I'd even assign gender to it." [sacred secular attachment]

Image change: "It has changed over time....I developed my own personal relationship, separate from doctrine. Separate from cultural values. Separate from societal values. My own." [sacred spiritual autonomy]

God significant memories: "That He's there, no matter what. Here in my life....that somehow there was an unconditional presence in my life that I had not ever known.

Present Concerns

Change: "I would have liked to have gotten married a lot later in age. Um, with the belief that I would have had alot of things clearer in my head was based on that belief. And therefore I wouldn't have had the need to marry the type of person I married." [sacred secular autonomy]

Hope: "My faith. The people I see, the people I seeked who began to question the garbage they were given. That gives me hope." [sacred spiritual and secular attachment]

Problem: "Mostly trust. Which is

Everything else was always conditional. And that was significant about it. Complete." [sacred spiritual attachment]

How feel: "I don't for myself think there's any other ultimate validation that I could receive of my existence than that....I think that people strive for validation, where-ever it comes from. Mine comes from there." [sacred spiritual attachment]

God like: "That He likes me. That's important to me. I think that's what my whole existence has been. To strive for....In the midst of anyone, anything, anyhow, anything, that I'm all right." [sacred spiritual attachment]

God impact: "That He, that He took the time and, to call me. To call me and calls on me every day." [sacred spiritual attachment]

Faith in: "That I'm being heard. That my petitions, and my complaints, and my needs and wants are going to be heard." [sacred attachment]

Sacred themes:

- that God is gentle and loving;
- to have a personal relationship with God, separate from cultural and societal values;
- to be there unconditionally for another;
- to be validated by God;
- to feel liked by God;
- that God calls on one every day; and
- to be heard

real hard." [sacred attachment]

Who talk to: "Um, first between me and my God. And then my two best friends. They're the people right now that I feel most vulnerable to and know me more. And that I can be who I am." [sacred spiritual and secular attachment]

Satisfaction/security: "My relationships at work and at home. My friends. Just my relationships with people in general. Because I'm very careful with who I establish a relationship. It's got to be on my term, mutual terms, or nothing at all....I mean, it can be a compromise but not so much of a sell-out or settle for, as to the type of relationship." [sacred secular attachment]

Sacred themes:

- to marry when one's own identity is solid;
- that faith gives hope;
- to question oppression;
- to talk to God about problems;
- that friends are people one can be vulnerable with;
- that security/satisfaction is found in relationships with people; and
- to have mutual relationships.

APPENDIX J: #81

**Sacred Themes in Early Family Memories (Like) and Favorite Story
#81 48 Year Old Mexican-American Female**

Early Family Memories

Unwritten rule: "Children are seen and not heard. [Continued?] No."

Liked: "I enjoyed visiting my grandmother on my mother's side....She kind of reminded me of 'Mrs. Santa Claus.'...Because she was kind. She was warm, loving." [sacred secular attachment]

Encouraged you: "I probably heard it at school....Um, as a child, um, my fun time was being at school. Because I had so little, I had absolutely no play time or fun time at home. So, um, everything I did at school was, was fun to me. And so I enjoyed." [sacred secular autonomy]

Change: "We all want a home, I guess....Maybe the family would have been more, united, and closer." [sacred secular attachment]

Sacred themes:

- that children be heard and seen;
- that women be warm and loving to children;

Favorite Story

Favorite story: "Well, I always liked um, 'The Wizard of Oz.' Because it was a fairy tale and adventuresome. And Dorothy got to do just alot of - go away and do fun things that were carefree and um, was very adventuresome." [sacred autonomy]

Favorite character: "Dorothy of course. That she got to do neat things. You know, kind of fun things that people ordinarily don't get to do....And then she still wanted to come home. I always wanted to come home." [sacred autonomy of self and sacred secular attachment to home]

Important task: "Uh, to get to the 'Land of Oz.' To find the wizard I guess. He was gonna help her to get home. And the magic slippers and - of course were really neat." [sacred spiritual autonomy]

Treat people: "You know, she was very receptive to whatever...she was trying to help. I would have liked to have been Dorothy....for one thing, to have those slippers, those magic slippers. Heh-heh. And to uh, just go on a little adventure You know, and experience things. I love to travel." [sacred spiritual and secular autonomy]

Who would you be: "I guess Dorothy. Just because it was adventuresome. It was kind of a fun thing....It would be fun." [sacred secular autonomy]

Sacred themes:

- to be carefree and go on an adventure;
- to do fun things people don't

- to play and have fun; and
- to have a home; a close family.
- ordinarily get to do;
- to be able to return to a home;
- to help people;
- to have something neat that is magic;
- to travel; and
- to have fun.

APPENDIX J: #81

Sacred Themes in Heroine and Best Experience
#81 48 Year Old Mexican-American Female

Heroine

Heroine: "I would say Mother Theresa. Cuz she's loving and giving....Thinks so much of other people and never of herself."
[sacred secular autonomy]

Important tasks: "She goes all over the world. And she helps people....Seems like there's no personal material gratification for her....She is just, her doing for others." [sacred secular autonomy]

Treat people: "Very kindly. Makes me feel good that I live in a lifetime where that kind of person lives." [sacred secular autonomy]

Close to: "I don't know any one person that she's close to. Um, I think spiritually she's probably very close to God....She seems to be very much at peace." [sacred secular autonomy in self and sacred spiritual attachment to God]

What happens: "Um, the only thing I know about her is that she does go and she helps the poor alot....I think that's wonderful." [sacred secular autonomy]

Best Experience

Best: "When I had my first child. I finally had something that was mine. That-that was all mine. You know, that no one could take away....And to think that it was a person. A whole person that I made. Great pride in that." [sacred secular autonomy]

How felt: "It just, just awed me to think that I could make a person." [sacred secular autonomy]

Life different: "In alot of ways it was just beautiful....I wanted everything to be perfect for her....I hated to leave her [to return to work]....Because I enjoyed, I really enjoyed having her around and holding her and loving her." [sacred secular autonomy of her own power and sacred secular attachment to her baby]

Change: "I'd probably have the doctor there. So it would have been a little bit easier on me....I might of, I-I think I would have liked, it would have been nice if I had had like a mother to share that with. I-I don't know. Because I never had a mother. But I would think that it would have been nice." [sacred secular attachment]

Sacred themes:

- to be loving and giving;
- to be unconcerned about material wealth;
- to care for the sick and poor;
- to be close to God; and
- to travel.

Sacred themes:

- to have a child of one's own;
- to make life perfect for a child; and
- to have a mother's support.

APPENDIX J: #81

Sacred Themes in God Imagery (Like) and Present Concerns
#81 48 Year Old Mexican-American Female

God Imagery (Like)

God image: "When I think of God, I think more of a, of a-a spirit. More of a sense of something rather than a actual being. I can see God in almost everything. I don't know if you understand that." [sacred spiritual attachment]

Significant memories: "I've always been religious, spiritual...but even more so now. Because, I-I, as I said, God used to be more like a cross or a person. Like Jesus that came to earth and died. But now God is more like-like everything....Maybe like that He controls everything....He wants us to be happy....because of the fact that I nearly died...And I had a sense of-of peace, of being not really part of nature but part of something 'more.'...It made me feel 'awesome' in a way. And very insignificant in another." [sacred spiritual attachment]

Experience God: "How do you not experience God!...You know, the universe, the stars, the air you breathe. It's everywhere." [sacred spiritual attachment]

God like: "I think...thinking about the goodness of God, is that He have me the capability to love. Because, God is love....And I think it's pretty neat to love somebody." [sacred spiritual attachment]

Present Concerns

Change: "If I could live my whole life over again I would probably have liked to have a mother and a father. Because I don't know what that's like. And I think it would have been rather nice." [sacred secular attachment]

Hope: "I guess I would say, um, God's goodness. Because He must want me to be here or I would be gone." [sacred spiritual autonomy]

Problem: "I say a prayer. And I say, 'If God wants it to be, it'll be.'" [sacred spiritual attachment to God]

Who talk to: "It depends on the problem, I guess....If it's like what to have for dinner, or where are we going on vacation or something, I'll talk about it with my husband. We're very close....Um, he's part of my life. My 'significant other'... Because I feel that there is a God. You know, that there is something more than just a body." [sacred secular and spiritual attachment]

Satisfaction/security: "The most satisfaction is probably...my accomplishments.....like...I'm very proud of my children and grandchildren....And material things. I don't have alot of material things. But um, you don't need alot of material things.

God impact: "I think His goodness. His love. Because He gives us so much and asks for so little." [sacred spiritual autonomy of God's giving identity]

Faith: "Faith is like 'letting go.' When you can 'let go and let God.' That's faith. It's easy to say, but very few can do it." [sacred spiritual attachment]

Sacred themes:

- that God is a spirit present in almost everything;
- that God controls everything;
- that God wants people to be happy;
- that one is part of creation;
- that God is love and gives; people the capability to love;
- that God gives much and asks for little; and
- to have faith means letting go and trusting God.

Maybe because I know that even after I'm gone...that I'm still gonna live. Through my children. Through my grandchildren.

As far as security, I guess my husband, you know, takes care of us, physically and you know, he's working....We're able to manage." [sacred secular autonomy and sacred secular attachment]

Sacred themes:

- to have a mother and a father;
- that God is good;
- that prayer is effective;
- that by sharing in problems a husband can become a 'significant other';
- that God listens to problems; and
- to live on after death through one's children.

APPENDIX J: #49

Sacred Themes in Early Family Memories and Favorite Story
#49 71 Year Old Caucasian Female

Early Family Memories

Unwritten rule: "Do what you're supposed to do when you're supposed to do it. And keep out of everybody's way. [Continued?] No. I just turned it right around and bother everybody, revolt, parade, agitate, you name it." [sacred secular autonomy]

Liked most: "Probably my mother. I could hang on to her skirts and follow her around. And it was better to be told 'Get out of my way' than not to be talked to at all." [Sacred secular attachment in closeness to mother]

Power: "My mother. She told me, 'This is a monarchy. And I'm running it. I make the decisions.' Very much [liked it]. I thought, 'When I grow up, I'm going to do the same thing.'" [mother's power was sacred secular autonomy]

Sacred themes:

- to openly defy authority;
- that mothers give children attention; and

Favorite Story

Favorite story: "I remember an early movie...called 'The 39 Steps.' It was a mystery and scared me half to death. And I thought, 'What power somebody had that would write that script.'" [sacred secular autonomy]

Favorite character: "Claude Reins played him. Evil, terrible person. He was interesting. He had everybody fooled, but in the end he got caught. That was great. But he was so bright. He had everybody fooled. I thought 'What a bunch of dumb-bells. They don't suspect him.' Ha-ha-ha." [sacred secular autonomy]

Important tasks: "He was always smiling. And ordinary looking. So he seemed to blend in with the scenery....I was taking pointers from if I ever escaped into the world, I knew I had some help. Blend in with the scenery. Be nice to everyone. And polite and caring. And, do you dirty business when you know that you've scheduled the program into your day....I was so deprived that it seemed unforgettable." [sacred secular autonomy]

Treats people: "Beautifully. Very oily, smooth. Convincing." [sacred secular autonomy]

Change: "Oh, I'd put in a character that had more than accidental intelligence. More awareness of what was going on." [sacred secular autonomy]

Sacred themes:

- to be a powerful writer;
- to be bright and interesting;
- to be able to fool people;

- that mothers run the household like a monarchy.
- that evil people get caught in the end;
- to know how to escape circumstances;
- to be smooth in fooling people; and
- to be aware of one's circumstances.

APPENDIX J: #49

Sacred Themes in Hero and Best Experience
#49 71 Year Old Caucasian Male

Heroine

Heroine: "Oh, some of our women around town are fabulous....Well, they have goals. And they have accomplished them. And they seem to be well-within their capabilities. They don't ever seem to bite off more than they can chew. And if they do, I'm one of the first people they come and tell. Because they know I can help. I'll be one of the little pieces that helps. We've had some near-misses." [sacred secular autonomy of identity and sacred secular attachment to them]

Treat people: "As well as they can. And still get the job done. But they're very outspoken....They have very definite ideas....I'm very proud of them." [sacred secular autonomy]

Close to: "Probably, not very close to anybody. But on modest terms with a great many other women and men. And men. They don't have time. And besides that they have a definite political agenda." [sacred secular autonomy]

What happens: "They have to attend alot of meetings. And they have to be right more often than they are wrong. And they, uh, they have a very definite plan - not only for themselves and their family, their

Best Experience

Best: "I really should have done much better if I wasn't so lazy. Hadn't put about nine people through school. Hadn't wanted three kids. Um, we think about that alot....How much each kid really costs....And set up house-keeping 'til you feel you've done - you've done just done what you should have done....Yeah. That's both the best and the most expensive in time, energy, and uh, it's just a rope around your neck. You can't just walk off, you know. I guess you can. I didn't try....Mmm, it would still have to be the kids [having children]. [sacred secular attachment]

What significant: "Well, it brought back my mother and my sisters only I was the boss. So I could relive my childhood through them....It makes me feel great that I survived it...as you reproduce, and which is a complete ego experience." [sacred secular autonomy of being the boss]

Who involved: "Everybody. It's a definite neighborhood project... Lots and lots of neighbors." [sacred secular attachment]

How treated you: "Better than most kids....I was thrilled that they got in no legal trouble. I ran a monarchy and it worked out pretty

homes." [sacred secular autonomy]
Change: "I'd push them a little faster. Yeah. I, I think they're really, but they have children and homes. And some have little kids....So they do have those anchors." [sacred secular attachment]

Sacred themes:

- that women have important goals which they accomplish;
- that women know their capabilities;
- to be able to help others;
- to treat people well but get the job done;
- that women are politically outspoken and affect social change;
- that women who accomplish their goals put goals above relationships;
- that women have definite agendas for their families as well as themselves; and
- that children are a responsibility for women.

well." [sacred secular attachment to children and sacred secular autonomy of self]

How life different: "Well, I didn't have any time for myself at all. There were priorities. Keeping them healthy....Umm, but paying the bills. Making ends meet." [sacred secular attachment to children and sacred secular autonomy of self]

Sacred themes:

- that children are a responsibility that requires energy and money;
- to be the boss and run the household as a monarchy;
- to reproduce children builds one's ego;
- that raising children is a neighborhood project;
- to be treated well by one's children;
- that one's children do not get in trouble with the law; and
- to care for one's children is a priority that leaves little time for oneself.

APPENDIX J: #49

Sacred Themes in God Imagery (Like) and Present Concerns
 #49 71 Year Old Caucasian Female

God Imagery (Like)

God image: "All force....We're just babies. We're not even born yet in your knowledge." [spiritual autonomy]

Image changed: "I was spared. I never could process the God that was presented to me. I had a little friends who was a Christian Scientist, and she said 'God is love.' And I went home and told my mother. My mother said, 'Of course. That's a nice way.'....Ha-

Present Concerns

Change: "I'd change the 'crash of 29'. Because it was so damned crooked....I was run out of several places - Chattanooga. I think that was the Ku-Klux-Klan that came to the door and said, 'There's a job in Nashville....And we just thought we'd take you to the train.'...Ah, I got on a bus once because I was pregnant and there was this seat in the back of the bus. And I went and sat down...and the driver said,

ha-ha. First you have to really, conceptualize Him. And that means He's gonna be this perfect person. Or He's going to be just gravity. I'll go for gravity. That I can demonstrate. See?" [sacred secular autonomy]

Experience God: "Um, anytime somebody asks a question, that's God. Just sitting there and you're motivated...and you're asking me, and I'm telling you. And that's part of a godly experience." [sacred attachment]

God like: "Well, everybody has to believe in something that's beyond their kin. It doesn't matter - it could be the devil....It could be God. It could be your ancestors....It could be something over which they have no control. But which they live up to....We have to have these myths and legends - you could not go through this crazy life experience, without some kind of myth." [sacred spiritual attachment]

Faith: "Faith is all kinds of simplistic things." [sacred]

Faith in: "Besides myself, I have faith in you." [sacred secular attachment]

Sacred themes:

- that God is a force people have little understanding of;
- that God is conceptualized in finite understandings;
- that God is experienced in conversation about God;
- that people have to have something to believe in that is beyond themselves;
- that myths are essential to dealing with life; and
- that faith is believing in simple things.

'Madam, you can't sit there.'...And my husband got on at the next stop....He pretended he didn't know me. Ha-ha-ha-ha! I loved it!" [sacred secular autonomy]

Problem: "Run. Any problem. Get away from it and then I reapproach it....You have to take time to size it up." [sacred secular autonomy]

Problem talk to: "Nooo! Talkings not going to help. I'm as savvy as anybody. If I get caught there's no hope....Born alone, die alone. You do it by yourself. You really have to go through life as a loner." [sacred secular autonomy]

Satisfaction/security: "Knowing that my kids and their kids are healthy....That's the bottom line. Mentally and physically healthy. You can do without much food, water, shelter, live in a car, but if you have a minimum of health you can improve that. Course I'm so conscious of how health breaks down that that makes me very aware." [sacred secular attachment]

Sacred themes:

- to be honest;
- to stand up for what one believes;
- to take time to size up problems;
- to deal with problems by oneself, rely on oneself;
- to go through life as a loner;
- that one's children are mentally and physically healthy; and
- to be physically healthy.

APPENDIX K: RELATIONSHIP OF REAL AND PROJECTED THEMES

Sacred: Valid Percent

95% \geq	5% \leq	Significant	Nonsignificant
19 101	21 104	12 100	78
23 102	27 123	13 103	93
25 113	43 <u>128</u>	14 105	97
35 118	44 12	15 106	111
36 125	62	16 107	122
37 127	63	17 108	<u>130</u>
38 133	64	29 109	6
50 <u>134</u>	66	30 114	
53 26	81	32 115	
54		33 116	
55		39 117	
57		40 119	
59		41 120	
71		42 121	
72		45 122	
73		46 124	
77		47 129	
92		48 132	
		51 <u>135</u>	
		52 66	
		56	
		60	
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APPENDIX K: RELATIONSHIP OF REAL AND PROJECTED THEMES

Profane: Valid Percent

95% \geq		5% \leq		Significant		Nonsignificant
21	123	19	101	12	99	91
27	<u>128</u>	23	102	13	100	93
43	12	25	113	14	103	122
44		35	118	15	104	<u>129</u>
62		36	125	16	105	4
63		37	127	17	106	
64		38	133	29	107	
65		50	<u>134</u>	30	108	
66		53	25	32	109	
81		54		33	111	
		55		39	114	
		59		40	115	
		71		41	116	
		72		42	117	
		73		45	119	
		77		46	120	
		92		47	121	
				48	124	
				51	130	
				52	132	
				56	<u>135</u>	
				57	66	
				60		
				61		
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APPENDIX K: RELATIONSHIP OF REAL AND PROJECTED THEMES

Attachment: Valid Percent

95% \geq	5% \leq	Significant		Nonsignificant	
0	0	12	72	119	23
		13	73	120	83
		15	74	121	<u>122</u>
		16	75	123	3
		17	76	124	
		19	77	125	
		21	78	126	
		25	79	127	
		27	80	128	
		29	81	129	
		30	82	130	
		32	84	131	
		33	85	132	
		35	86	133	
		36	87	134	
		37	88	<u>135</u>	
		38	89	106	
		39	90		
		41	91		
		42	92		
		43	93		
		44	94		
		45	95		
		47	96		
		48	97		
		50	98		
		51	99		
		52	100		
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		56	104		
		58	105		
		59	106		
		60	107		
		61	108		
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		67	114		
		68	115		
		69	116		
		70	117		
		71	118		

APPENDIX K: RELATIONSHIP OF REAL AND PROJECTED THEMES

Autonomy: Valid Percent

95% \geq	5% \leq	Significant		Nonsignificant	
0	0	12	72	120	23
		13	73	121	83
		15	74	122	<u>119</u>
		16	75	123	3
		17	76	124	
		19	77	125	
		21	78	126	
		25	79	127	
		27	80	128	
		29	81	129	
		30	82	130	
		32	84	131	
		33	85	132	
		35	86	133	
		36	87	134	
		37	88	<u>135</u>	
		38	89	106	
		39	90		
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		42	92		
		43	93		
		44	94		
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		69	116		
		70	117		
		71	118		

APPENDIX K: RELATIONSHIP OF REAL AND PROJECTED THEMES

Spiritual: Valid Percent

95% \geq	5% \leq	Significant		Nonsignificant
0	12 83	35	100	0
	13 84	47	101	
	15 86	55	102	
	16 88	59	103	
	17 89	60	104	
	19 90	70	105	
	21 91	74	106	
	23 114	92	107	
	25 115	93	108	
	27 119	94	109	
	29 120	95	110	
	30 121	96	111	
	32 122	97	113	
	33 123	98	116	
	36 124	99	117	
	37 127		118	
	38 128		125	
	39 129		133	
	41 130		134	
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APPENDIX K: RELATIONSHIP OF REAL AND PROJECTED THEMES

Secular: Valid Percent

95% \geq	5% \leq	Significant	Nonsignificant
12 82	0	35	<u>125</u>
13 83		47	1
15 84		55	
16 86		59	
17 88		60	
19 89		74	
21 90		92	
23 91		93	
25 115		94	
27 119		95	
29 120		96	
30 121		97	
32 122		98	
33 123		99	
36 124		100	
37 127		101	
38 128		102	
39 129		103	
41 130		104	
42 <u>132</u>		105	
43 65		106	
44		107	
45		108	
50		109	
51		110	
52		111	
53		113	
54		116	
56		117	
61		118	
62		125	
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APPENDIX K: RELATIONSHIP OF REAL AND PROJECTED THEMES

Theme Persons: Valid Percent

95% \geq	5% \leq	Significant		Nonsignificant
0	0	12	81	13
		15	82	85
		16	84	<u>86</u>
		17	88	3
		18	89	
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		21	92	
		22	93	
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		44	126	
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